



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

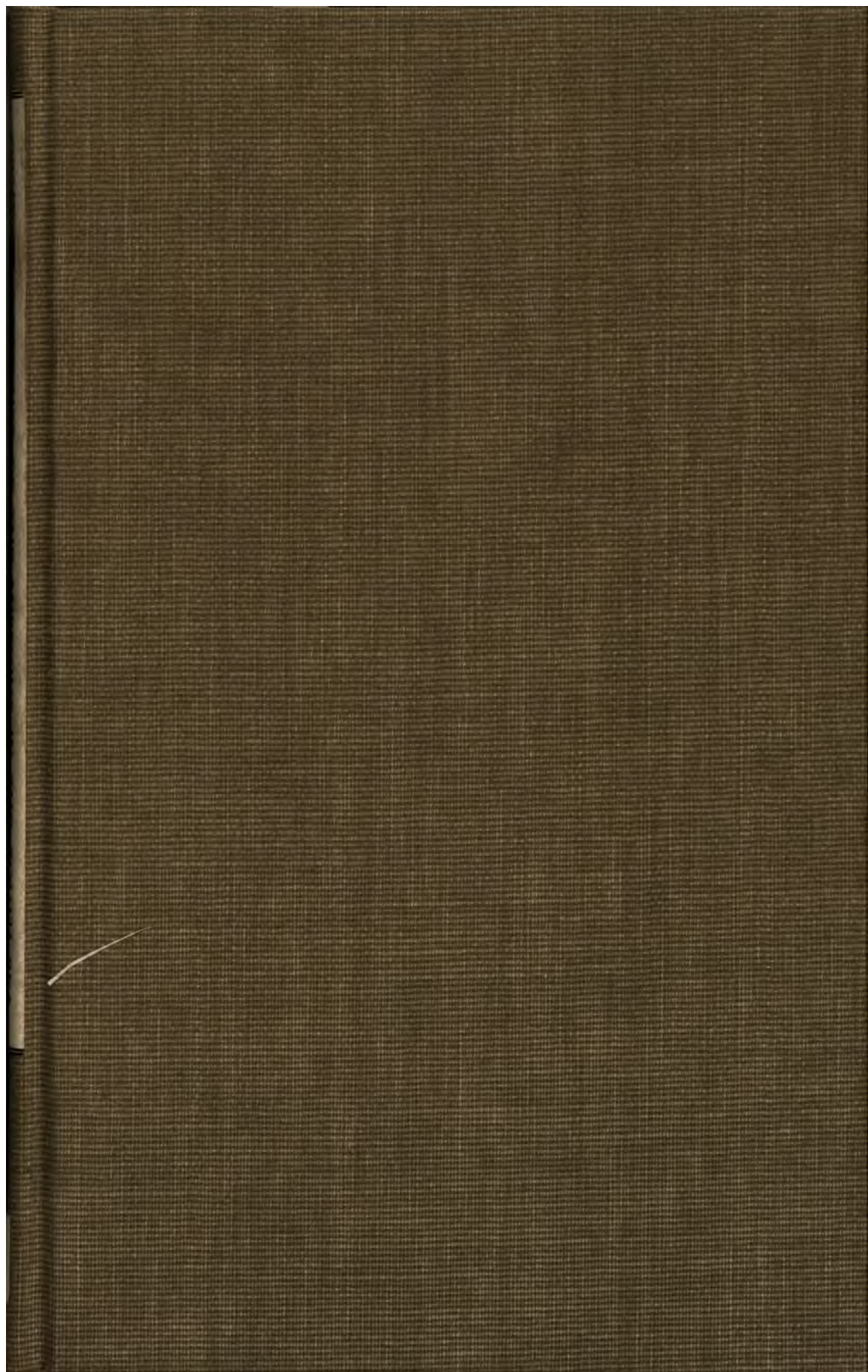
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

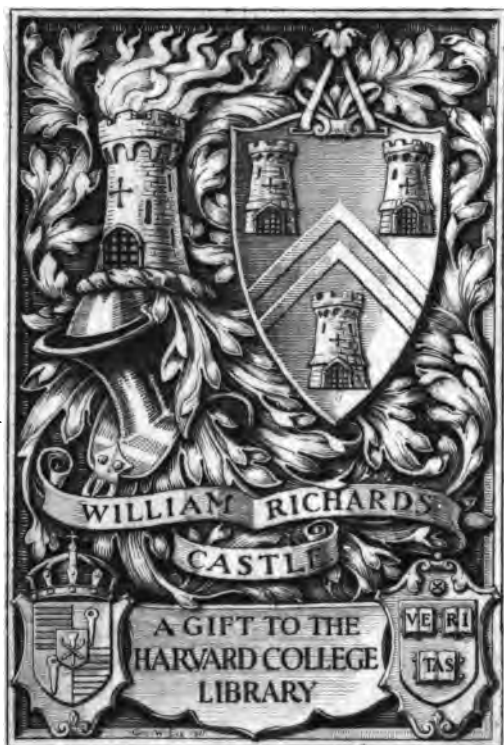
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

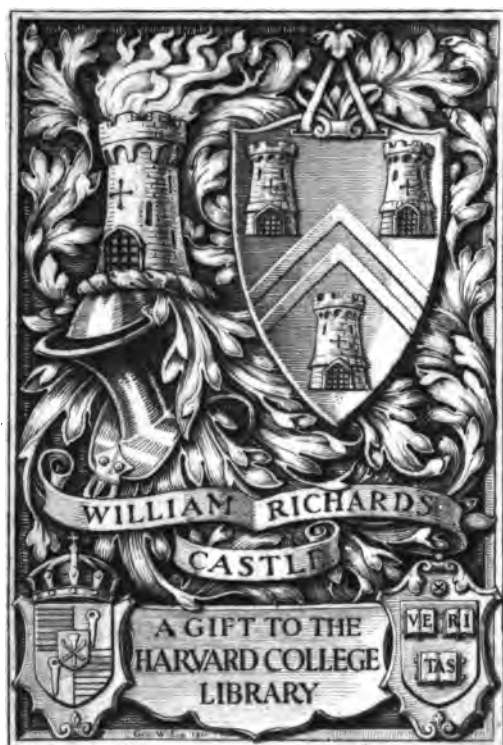


0c7645.5





0c7645.5













0

A

**DE F E N C E**

OF THE

MISSIONS IN THE SOUTH SEA,

AND

SANDWICH ISLANDS,

AGAINST THE MISREPRESENTATIONS CONTAINED IN A LATE NUMBER

OF THE

**Quarterly Review,**

IN A LETTER TO THE EDITOR OF THAT JOURNAL.

---

By **WILLIAM ORME.**

---

"Usually the best friends of mankind, those who most heartily wish the peace and prosperity of the world, and most earnestly strive to promote them, have all the disturbances and disasters happening charged on them, by those fiery vixens, who really do themselves embroil things, and raise miserable combustions in the world."—BARROW.

---

LONDON:

PRINTED FOR B. J. HOLDSWORTH,

18, ST. PAUL'S CHURCH YARD.

---

1827.

~~E. 1438~~

Oc 7645.5

*Castle fund*

---

PRINTED BY S. HOLDSWORTH,  
66, Paternoster Row, London.

---

---

## P R E F A C E.

---

THE statements contained in the following sheets, ought to have appeared some time ago, and under the name of Mr. Ellis. While there was reason to hope that the antidote might be administered through the same medium which conveyed the poison, delay was properly exercised. But when it became evident that justice was not to be expected in that quarter, it was necessary to resort to the only means of defence which was left—a separate publication. The circumstances of Mr. Ellis, and his constant engagements in the service of the Missionary Society, rendered it impracticable for him to prepare a full answer; the task has, therefore, devolved on the individual who subscribes the following letter. This task he has endeavoured faithfully to perform, from notes and papers furnished by Mr. Ellis, and other documents within his reach.

The delay which has taken place from unavoidable causes, is the less to be regretted, as it has enabled him to furnish, in the American documents annexed to the letter, a most triumphant defence of the American Missionaries. To those documents especially, he begs to direct the attention of the reader, as admirably adapted to establish his confidence in the christian wisdom, integrity, and zeal of these excellent men.

SIR;

IN the March Number of your Journal, you have favoured your readers with an article on "The Sandwich Islanders," in which occur some very gross misrepresentations of the state of the Missions, and the conduct of the Missionaries established there, and in the South Seas, on which I feel it my duty to animadvert.

That article professes to be drawn up from the "Voyage of His Majesty's Ship Blonde," from the "Narrative of a Tour through Hawaii, or Owhyhee, by Mr. Ellis, the Missionary," and from unpublished letters of Captain Beechey.

The voyage of the Blonde appears before the public without a name. The reason of this is not satisfactorily accounted for. Whether the authors were many, and could not agree about the division of their claims, or whether the principal author, if such a one exists, was ashamed to acknowledge his offspring, I shall not determine. It is of little consequence, however, who wrote it, provided its statements be correct. You acknowledge "that it is but a meagre narrative," and express a doubt

whether "we really have the narrative in its original state;" thus unintentionally throwing discredit on the whole book.

That we have it not in its original state, is very evident, and were it worth the trouble it would be easy to show that the voyage of the ship *Blonde* is a meagre compilation, a piece of patch work, numerous portions of which have been taken, some times with slight verbal alterations, and at other times without any alteration, and always without acknowledgment, from the work of Mr. Ellis, one of those very Missionaries, whom you affect to despise, as fit only to handle "the awl or the needle;" but without whose assistance Mrs. Maria Graham would have made but a poor figure in editing the voyage of the *Blonde*, and you yourself must have failed in furnishing an article on the Sandwich Islanders, of sufficient interest to your readers.

But had you confined your observations to the statements of the *Blonde*, and of Mr. Ellis, although your reasonings on christian missions would probably have been very objectionable, it is not likely that you would have been troubled with any observations on them. Knowing well the strength of the principles on which they proceed, the purity of their aim, and the benevolent tendency and design of their operations, the friends of missions have nothing to fear from the *Quarterly Review*. But when the conduct of Missionaries is unjustly assailed, and the results of their enterprize misrepresented, they feel themselves called upon to repel the charges, and to vindicate the characters

and labours of those self-denying men, who have devoted themselves to this glorious enterprise.

On what authority you have used the letters of Captain Beechey to criminate the Missionaries you have not told us. This I shall leave you to settle with him, when he shall justify himself to his country, for going out of his way to meddle with matters which it is obvious he does not understand. Others beside shoe-makers and tailors, who become evangelical preachers, require to be reminded,

*“Ne sutor ultra crepidam.”*

Captain Beechey may be a very gallant officer, and well acquainted with naval tactics; but he is no divine; and it would have been well for his reputation had his name not made a figure in an unfriendly attack on the propagation of christianity.

The appearance of the article in question in your work, necessarily gave pain to all who are engaged in the work of sending Missions to the Heathen. The charges preferred in it against the wisdom of their measures, the suitableness of their agents, and especially against the effects produced by their exertions, could not be read with indifference by those who wish to stand well with their countrymen. And, although the parties chiefly assailed are Americans, knowing as we do, that they are men of the same spirit, and influenced by the same views and principles with ourselves, we are ready to share in the reproach which they have incurred, and to make common



cause with them in the defence which may be necessary. In christianity all men are brethren; and in the business of diffusing it, there can be but one object and one aim.

The charges in the article itself, you farther confirm and corroborate by inserting at the end of the same number, a letter from Boki, one of the chiefs of the Sandwich Islands. This letter I shall here produce, as I entertain little doubt that it is a shameful imposition. That imposition I do not impute to you. I know the document is to be found in the records of the admiralty. Who framed it, will, perhaps, one day be disclosed. The author of it had unquestionably the "Complete Letter Writer" before him, and the reader who is in possession of that useful and learned work, has only to turn to its pages, where he will find a perfect counterpart to this veracious document.

" Since the preceding pages have been struck off, we have been favoured with the following literal copy of a letter of Boki, (which we pledge ourselves to be genuine,) confirming what we have stated with regard to the conduct of the American Missionaries at the Sandwich Islands.

*" Island of Woahoo, Jan. 24, 1826.*

" Sir;

" I take this opportunity to send you these fa lines, hopping the will find you in good health, as ples god the leve me at present. I am sorrey to inform You that Mr. Pitt (Karaimakoo) has gon thro four opperashons sine you sailed from here, but thank god he is now much better, and we ar in hops of his recovery, and I am verrey sorey to tell you that Mr. Bingham

the head of the Misheneres is trieng evere thing in his pour to have the Law of this country in his own hands. all of us ar verrey happy to have sum pepel to instruct us in what is rite and good but he wants us to be intirly under his laws which will not do with the natives. I have don all in my pour to prevent it and I have don it as yet, Ther is Cahomano wishes the Misheneres to have the whol atority but I sholl prevent it as long as I cane, for if the have ther will be nothing done in thes Ilands not even cultivation for ther own use. I wish the pepel to reid and to rite, and likewise to worke, but the Misheneres have got them night and day old and young so that ther is verrey little don her at present. The pepel in general ar verrey much discetisified at the Misheneres thinking they will have the laws in ther own hands. Captain Charlton has not arived from Otiety which makes me thing sumthing has hapned to him. Mr. Bingham has gone so far as to tell thes natives that nether king George nor Lord Biron has any regard for God, or aney of the English cheefs, that they are all bad pepel but themselves, and that ther is no Redemtion for aney of the heads of the English or American nations. God send you good health and a long life.

“ Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill.

(Signed)

“ NA-BOKI.”

This production is not given as a translation, but as a literal copy of a letter written in English, by Boki. Without anticipating Mr. Ellis's remarks on it, which are perfectly fatal to its authenticity, I will here give a copy of a real letter from Boki to Mr. Ellis, and will simply appeal to every person of common understanding, whether he can believe that the two letters are the production of the same individual. Their entire phraseology and manner indicate that they belong to

opposite quarters of the globe. The original and translation are both before me.

*" Oahu Honoruru, October is the month.*

" Affection for you, Mr. Ellis. This is my entreaty to you. Return you hither, and we shall be right, Grief was our's on your returning, [to England,] and sympathy with you, Mrs. Ellis, in your illness. Heard before this have you of the death of the king. But all things here are orderly. We are serving God. We are making ourselves strong in his word. Turned have the chiefs to instruction. Their desire is towards God. I speak unto them and encourage them concerning the Word of God, that it may be well with our land.

" Attachment to you two. Attachment to the Missionaries all.

" CAPTAIN BOKI."

I must now, Sir, lay open to the public some circumstances which you have compelled us to disclose, by a refusal of that justice to Mr. Ellis, and his benevolent co-adjutors, to which honourable men are entitled, and which they will always receive from honourable minds.

The impression made by your article on a distinguished nobleman, whose character and friendly offices to the cause of religion are well known, was such, that he deemed it desirable to bring about an interview between one of your friends and Mr. Ellis, to furnish an opportunity for explanation. In consequence of that interview, Mr. Ellis received the following note:—

" Dear Sir;

" I have just received the reply of the Editor of the Quarterly Review, who states, that he can hardly think the Admiralty

are deceived as to the authenticity of Boki's letter; but if you can show it to be so, it will afford him satisfaction to insert your proposed note in the Quarterly.

"Upon this encouragement, I would recommend you to lose no time in drawing up a clear and exact statement of the proofs, in refutation of whatever you deem to be unjustly advanced against the Missionary cause in the Sandwich Islands. The paper should be limited to the contents of two printed pages, and transmit it to J. G. Lockhart, Esq. at Mr. Murray's, Albemarle Street.

"It is desirable that it should appear in the forth-coming number; and, I think, you would do well to offer Mr. Lockhart an inspection of any original documents you possess, in attestation of your statement.

"It will afford me great pleasure to find, that in thus facilitating your communication with the Quarterly, the cause which you have so zealously supported, should be justified in the public opinion."

This invitation was immediately complied with, and a letter, of which the following is a copy, was forwarded without delay, with an offer on the part of Mr. Ellis, to meet the Editor, and furnish him with additional evidence of the incorrectness of his statements, if required.

*Spencer Street, Northampton Square.*

Sir;

While I feel obliged by the notice of my volume on the Sandwich Islands, in the last number of the Quarterly Review, I am bound in justice to myself, and to my Missionary-associates, as well as to the public, to correct several of the unfounded statements which that article contains.

In the article above referred to, it is stated, "that by my own account, the subjects usually chosen for the discourses are the most unsuitable;"—"such, for instance, as the Virgin Mary, the immaculate Conception, the Trinity, and the Holy

Ghost."—"That we hold out to our disciples little or no encouragement, either by precept or example, to industrious habits;"—"that the least that is required from the naked, or half naked converts of Owhyhee, is to attend at church five times every day;"—"that on Sunday they are strictly prohibited from cooking any kind of victuals, or even lighting a fire;"—"that the efforts of the zealous few Missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed;"—"that thousands of acres of land, that before yielded the finest crops are now sandy plains;"—"that the apprehension of civil war appears to be owing to the misapplication of a passage of Scripture, (which by the way does not exist in the Bible,) applied and expounded by the Missionaries, and that the effect it had produced, in lowering the authority of the chiefs, was visible enough."

"That," at Tahiti, "it is lamentable to observe the change that has taken place among the natives, who appear to have lost the good qualities they once possessed," and "are become intolerably lazy;" that "the looms that were sent out, have been thrown aside, and weaving discontinued." "At Tobuai," it is also said, "that the indolence of the natives since their conversion has been such, that out of the whole population but 200 remain."

These assertions, unsupported by any thing contained in my volume, though some are said to "appear from my own account," are utterly unfounded, and have nothing corresponding to them in the existing circumstances of the islands, or the conduct of the Missionaries; and I am in possession of such evidence in support of this contradiction, as I cannot doubt would satisfy you that the writer of this article has been misled by the evidence on which he has depended. I will mention only one instance of the inaccuracy of Captain Beechey's information, and the consequent incorrectness of his statements. At Tobuai, he states, that "the Missionaries have succeeded in abolishing human sacrifices, and the prevailing crime of infanticide," when it is a fact that neither infanticide, nor the custom of offering human sacrifices, ever existed in that island.

The letter inserted as a "note to the article on the Sandwich islanders," bears strong indication of being spurious; and I cannot but suspect that an imposition has been practised upon the British Admiral, to whom it was sent. Boki, (who was my scholar until his embarkation for England,) was never taught to write English, and probably never attempted it. The style of his sentiments, and the structure of his sentences would have been totally different. To "take" an "opportunity," is a phrase which would have been unintelligible to him. The commencement of the letter is a close imitation of the manner of letter writers of the lower orders in this country, and has no resemblance to the native habits of thinking and expression. The phraseology throughout is foreign. No native of the Sandwich islands would have any idea of GOING "THROUGH four operations." They never speak of a king as the *head* of a nation, a general as the *head* of an army, or a father as the *head* of a family. Had Boki wished to describe Mr. Bingham as (we should say) the head of the mission, he would have called him the *chief* of the mission. The facts of the letter contradict themselves. Boki, with his brother, Karaimoku, exercises the supreme authority in the islands, and if it had been his desire that Mr. Bingham should have left the islands, his command would have been sufficient to have enforced, at any time, compliance with his wishes. The orthography, in many instances, is certainly such as Boki would not employ. Had he written the letter, he would surely have spelt his own name correctly, according to the orthography established by the printing-press in the islands, yet in the last paragraph of the copy sent to England, with a sight of which I have been favoured, Mrs. Boki's name is spelt *Bockey*. Besides this incorrectness, here are two letters, viz. *c* and *y*, introduced, which do not exist in their language. In the next line, Boki's own name is spelt *Boke*, but in your Review both these names are altered, and appear as if they had been properly written, *Boki*.

In addition to the above brief statement of the evidence, that the letter was neither written nor dictated by Boki, I have evidence on his own testimony, dated only three months before

this letter is said to have been written. I have also letters of a later date from missionaries and chiefs, containing very different statements. Boki, in his last letter to me, under date of October, 1825, observes, "All is smooth and straight here, I am making myself strong in the Word of God. Turned have the chiefs to instruction. I speak unto them, and encourage them concerning the Word of God, that it may be well with our land."

Without referring to all the topics alluded to in the letter, I feel myself called upon to state, that, from habits of close friendship with Mr. Bingham, and an intimate acquaintance with his principles and conduct, I cannot for a moment suppose he has in any manner interfered with the civil or political affairs of the islands.

I am, Sir,

Most respectfully your's,

(Signed)

W. ELLIS.

*To the Editor of the Quarterly Review.*

Had you inserted this document, it would probably have terminated the discussion, although many things in your article were passed without notice, in consequence of the limits which had been prescribed.

The reader will participate in the feelings which must have been experienced by Mr. Ellis and his friends, when in your last number, instead of redeeming your promise, you insert the following note:—

"We have received a letter from Mr. Ellis, (the Missionary,) in which he tells us that the 'Letter from Boki,' quoted in the last page of our last number, is a forgery. In answer to this, we can only assure Mr. Ellis, that the letter certainly did come

from the Sandwich Islands; that its genuineness neither has been, nor is, doubted, either by the officer of the *Blonde* who received it, or by his captain; and that the gentlemen of that ship generally concur in stating the tenour of the letter to be in perfect accordance with the sentiments which Boki was in the habit of expressing to them while they were in his society. We can easily believe that Mr. Boki may not have been in the habit of writing, or even of speaking his mind quite so openly—to Mr. Ellis."

In this note you repeat the original injury, and conceal from your readers that Mr. Ellis's letter was chiefly a contradiction of the misrepresentations contained in your own article. You re-assert that the letter said to be written by Boki, came from the Islands, which had not been disputed; and that its genuineness was not doubted by the person who received it. All this, Sir, is nothing to the purpose. Why did you not lay before the public Mr. Ellis's objections to its genuineness? Candour and justice required this. Your readers would then have instantly perceived that Boki could not have written the letter which has been palmed on the public as his; and that Mr. Ellis's simple statement completely exposes the fraud which must have been practised by some designing individual.

Here I might properly rest the defence of the Missions in the Pacific, against the charges which you have brought forward. The testimony of Mr. Ellis, in point of truth, will, by all impartial men, be considered as at least equally deserving of regard with that of Captain Beechey; and as it respects



the means of knowing the real state of the facts, the two witnesses will not admit of being compared together. But, as the opportunity is presented, it may be proper to enter into some detail respecting the propagation of Christianity in the Islands which have called forth these remarks; and to notice many things which Mr. Ellis's letter passes over.

The Mission to Otaheite, or Tahiti, as it is now called, was commenced by the London Missionary Society in 1797. A considerable body of Missionaries then first obtained a footing on that interesting island, and additions were made to their number at different periods afterwards, as circumstances required. This undertaking was thought by many at the time, not only hazardous, but altogether utopian. To the readers of Captain Cook's voyages, it is unnecessary to say, that the inhabitants were savages, but a small degree removed from the lowest barbarism, devoted to the grossest idolatry, and guilty of the most cruel and detestable crimes. The country was paradisaical, lovely and rich in the highest degree; but a moral pestilence overspread its population, and desolated the scenes of its natural beauty and grandeur. During many years, the devoted men who attempted its evangelization appeared to labour in vain. Destitute of all human protection,—dependent on the caprice of these wretched islanders for the means of support, and even for existence,—exposed from time to time to the most imminent danger from their sanguinary wars,—they neverthe-

less persevered, and were honoured at last to be the instruments of achieving, what all impartial persons have acknowledged to be one of the most splendid triumphs of Christianity, since the days of the apostles.

This happy change began to appear about the end of the year 1813, so that in the month of April following, the Missionaries were able to report to the Directors,

“ That the number of those who had renounced their idols and desired to be considered as worshippers of Jehovah amounted to FIFTY ; that they were in general regular in their attendance on the means of instruction ; that they were in the habit of retiring for secret devotion ; that many of them prayed in their families, and asked a blessing on their food ; that they strictly observed the sabbath ; that they associated for devotional purposes, and that there was an evident improvement in their moral conduct. The real conversion of some appeared to be evinced by their loving the good ways they once hated, and hating the evil ways they once loved ; by their desire to have their sins pardoned and their hearts renewed, and by their being sensible of the necessity of divine influence to effect this renovation. The Missionaries added, that in consequence of the professions and conduct of those in whom the above described change appeared, their neighbours derided them, and distinguished them by the name of *Bure Atua*, or Praying People.

“ This account relates to the state of things in Eimeo, where the Missionaries still continued to reside, as Pomarre had not yet recovered the exercise of his authority in Otaheite. A chief of the latter island, named Upaparu, had removed with his attendants to Eimeo, in order to receive the instructions of the Missionaries, and although importuned to return to idolatry, was steadfast in his profession. He informed the Missionaries that his brother, Teirei, was like-minded with himself, and that

a great number of the people in Otaheite were desirous of instruction. Among the converts was Matupupa, a priest, and a principal Areoi.\*

“ Messrs. Hayward and Nott had made a voyage to Huaheine, Raiatea, and Taha, and preached to the natives wherever they could collect them together, and were greatly pleased with their steady and fixed attention. At Huaheine they met with a young chief who professed himself a Christian, and who treated them with great kindness. He had cast away his gods, observed the Sabbath, and expressed a desire that Missionaries might be sent to his island. ‘ Indeed,’ added Mr. Nott, ‘ the gods have fallen into great disrepute, and the people scruple not to call them ‘ bad spirits’—‘ foolish spirits,’ while they acknowledge JEHOVAH to be the ‘ *Good Spirit*.’

“ In the beginning of the year 1815, there were considerable accessions to the congregation at Eimeo, which, however, were chiefly composed of strangers from Otaheite and other islands, whose earnest desire to receive religious instruction, prompted them from time to time to visit Eimeo. The congregation at this period consisted of about *three hundred*, and the number who had requested their names to be written down, as professed worshippers of the true God, was increased to upwards of *two hundred*; the number in the schools, of whom the chief part were adults, was about *two hundred and sixty*. Of those who had desired their names to be inscribed as worshippers of Jehovah, four (viz. one man and three women) died about this time, confessing their sins, and placing their hope solely upon the great atonement set forth in the gospel.

“ Besides the above-mentioned worshippers at Eimeo, there was also a considerable number at Otaheite, and some in the islands of Raiatea, Huaheine, and Tapua-manu, who had publicly renounced idolatry. These all observed the Sabbath, met together to worship the true God, and were at once reproached and honoured by the appellation of *Bure Atua*, or Praying People. The whole number in the several islands, amounted to

\* A Society in Otaheite, distinguished for their sanguinary barbarity, and licentious manners, but restricted to people of the higher rank.

more than *five hundred* persons, including some of the principal chiefs.

"Wherever the Gospel comes with power, the power of the world is opposed to it. Thus it was even in Otaheite. The spirit of persecution rose there against the 'Praying People,' and proceeded to serious outrages; a house in which a number of them worshipped, together with some other houses, was burnt to the ground; several of the worshippers were banished from the island, and an attempt was made to kill one of them, with an intention to offer him in sacrifice to the god Oro. Religion was the sole cause of this persecution, which was happily checked by the interposition of some of the *Ratiras*\* of Otaheite, who declared that the persecuted were innocent people, and ought not to be ill-treated.

"For a considerable time, the Missionaries at Eimeo had suffered severely from ill health, and various other causes. On the 9th of February they were called upon to exercise their faith and patience by a calamity which they did not anticipate. Mr. Scott (a very valuable Missionary, who had sailed in the *Royal Admiral*) had been unwell for about a week. No danger was apprehended until the seventh day, and that was the day of his death. His last words proclaimed his firm reliance on the Saviour of the world. On a retrospect of the past, he acknowledged the distinguishing mercy of that Saviour, saying, '*Jesus sought me when a stranger, &c.*' and in a view of the future, especially of the dark valley which he was shortly to pass, his prayer was, '*Guide me, O thou great Jehovah, &c.*' In the death of Mr. Scott, the Mission sustained a serious loss, particularly as he had attained such a knowledge of the Tahitian language, as enabled him to communicate instruction to the islanders in a plain and intelligible manner.

"The increasing desire for instruction in the islands, had for some time called loudly for additional help, which became more urgent from the removal of Mr. Scott, and the Missionaries expressed their anxiety on this subject in the language of

\* The '*gentlemen*' of Otaheite who possess landed property, and enjoy certain privileges in common with the chiefs and their relations.

men who felt that, in such a cause, and in such circumstances, importunity was an imperious duty. The Directors listened to the call, and nine\* additional Missionaries were successively sent out to assist their brethren in the South Seas.

"In the want of additional labourers, it was with great pleasure the Missionaries hailed the arrival of a supply of books from New South Wales, in the Tahitian language; which, however, rendered assistance still more desirable. This supply consisted of 400 copies of the New Testament History, 900 catechisms, and 100 copies of a few hymns composed for the use of the natives, hundreds of whom were at that time able to read, and eager to receive books.

"From January until the end of June, the Mission flourished greatly. The congregations were large, and the attendance on the several means of instruction, constant and encouraging. The school increased rapidly, and prospered. The number of those who renounced heathenism, and became the professed worshippers of the true God, multiplied continually, both in Eimeo and Otaheite. The priest of Papetoai, (the district in Eimeo where the Missionaries then resided,\*) renounced idolatry; publicly committed his god to the flames, and joined himself to the Missionaries. This was a very important event. His example was speedily followed in both of the islands, and not only were the idols cast into the fire, but the marais† and altars were destroyed, and even the wood of which they were composed used to dress common food, of which different classes and both sexes partook indiscriminately at a common meal, in utter disregard of prohibitions and customs, rendered powerful by the united influence of superstition and antiquity."

\* Of this number, Mr. John Gyles, who left England in June 1817, was sent out in the capacity of a cultivator, as well as Missionary; it being considered of the utmost importance, whether we regard the promotion and maintenance of religion and morals among the natives, or the demands of an increasing population, to which reformation of manners must lead, to introduce among the Islanders a system of productive industry.

† Places of idolatrous worship and sacrifice; and of superstitious modes of sepulture.

It could scarcely be expected that such a change would take place without exciting opposition on the part of those who still adhered to idolatry and its demoralizing effects. A grand attempt was made to extirpate the praying people and the Missionaries, which was providentially defeated. Pomarre, the king, declared on the side of Christianity. Idolatry was at length entirely abolished in Otaheite and Eimeo.

“ These, together with the small islands of Tapuai-manu and Teturoa, became altogether, in profession at least, **CHRISTIAN ISLANDS**. Their idols and marais were destroyed, human sacrifices and infant murder abolished, and the people were every where earnestly calling upon the Missionaries to come and instruct them in the knowledge of the Christian religion. In every place the Sabbath was strictly observed; places for the worship of the true God had been erected and were erecting in every district, and where there were no Missionaries to conduct the worship, the people had prayer-meetings of their own every Sabbath and every Wednesday evening all round Otaheite and Eimeo.

“ But this astonishing and delightful revolution was not confined to the above-mentioned islands; it extended also to the Leeward Islands. Tapa, the principal chief, publicly renounced idolatry and embraced Christianity. His example was followed by most of the other chiefs, and a large majority of the people of the four Society Islands; viz. Huahine, Raiatea, Taha, and Borabora. At the latter island, two of the chiefs, named Tefaora and Mai, distinguished themselves by their zeal in destroying the idols, and erecting a place for the worship of the true God. The chiefs of these islands repeatedly sent messages to the Missionaries, earnestly intreating them to send some of their number to teach them also, and Mai, the chief in Borabora, had sent them a

letter to remind them, *that Jesus Christ and his apostles did not confine their instructions to one place or country.*

"Tapa, the chief just mentioned, having proceeded to destroy the gods in Raiatea, the idolaters rose against him and his family, but were entirely subdued, and afterwards treated with much more lenity than they appear to have deserved. Still, however, they continued to talk of war and the restoration of the gods; but there was no probability that they would succeed, as the great majority of the people seemed to be decidedly in favour of Christianity.

"The Missionaries, Messrs. Hayward and Nott, had been preaching the gospel all round Eimeo, in which island it had been embraced by about 1200 persons. They found in every district a place built for Christian worship, in which the people had prayer-meetings three times every Sabbath-day, and once every Wednesday. Almost every house had family worship daily, and most of the people retired for private worship twice, and sometimes three times a day. They had also made tours round Huahine, Raiatea, Tahaa, and had visited Borabora. The Missionaries calculated that in these islands only, nearly 4000 people had embraced the Christian religion, but they were without instruction, except from the books with which they were supplied by the Missionaries.

Messrs. Hayward and Nott had likewise visited Otaheite, and had been twice round the island preaching the gospel in every district to attentive congregations, which often consisted of more than *four hundred* persons, and of never less than *one hundred*. *Fifty* places of worship had been erected, in which the people met for prayer as they do in Eimeo, &c. They commenced their journey at Pare and closed it at Matavai, their old residence. They had not been long in the latter district, before many of their old neighbours came and asked the Missionaries to spend the Sabbath with them, invited Mr. Nott to preach, and said, if they would again reside among them, not only the ground where their houses and gardens were formerly situated, but the whole of the district from Tara to Tapahi\* should be their's. This invitation happened on the

\* The boundaries of the district of Matavai.

6th of March, exactly *nineteen* years after the first Missionaries landed on the shores of Otaheite. Messrs. Hayward and Nott, during their tour, every where experienced kindness and hospitality from the natives. Mr. Nott, besides preaching to them, employed much of his time in hearing and answering the numerous questions which they put to him, as to the conduct they should observe under their new profession, both as to religious and civil matters. Mr. Hayward occupied himself in teaching them to read. The Missionaries distributed all the spelling-books they had brought with them, and might, had they possessed them, have given away many hundreds more.

“Of those who had turned from idols and worshipped the true God, *three thousand* were supplied with books, and could make use of them. Many were employed in teaching each other to read and write. They also instructed each other in the catechism. They had among them about 400 copies of the Old Testament History, as well as an equal number of that of the New Testament, which consists of an abridgement of the Evangelists, and of part of the Acts of the Apostles. Many chapters of St. Luke’s Gospel, in manuscript, were also in circulation among them, and 1000 copies of a catechism, compiled by the Missionaries, in the language of Otaheite, which several hundreds had learnt, and could perfectly repeat; 2000 copies likewise of a smaller spelling-book, printed in New South Wales, had been distributed, in addition to 700 copies of a larger spelling-book, printed in London. The Missionaries were in want of new editions of all the books above-mentioned, there being an earnest call for them from all the islands, and in all the desire to learn to read and write was universal.”

Such is a simple account of the first introduction of Christianity among this barbarous people. From that period to the present, the work has been constantly making progress, with greater or less rapidity. Occasional hindrances have occurred, and European and American intercourse with the



islands have been productive of various injurious effects, particularly at the sea-ports ; but still there is abundant reason to be satisfied with what has been accomplished, and to anticipate that all the delightful results of the christian faith will become permanent and universal in the islands of the South Sea.

Speaking of Otaheite, you say,

“This island, Captain Beechey says, ‘is still the beautiful, fertile country it has ever been represented ; but it is lamentable to observe the change that has taken place among the natives, who appear to have lost what good qualities they once possessed, and are become so intolerably lazy, that should the bread-fruit, by any accident, fail them, a famine must ensue. Indeed, they have been very near it already ; and nothing but the mountain-plantain, and a species of fern, saved them from the greatest distress. The cotton-grounds you mentioned to me are over-run with weeds ; the looms that have been sent out are thrown aside, and weaving discontinued. The king is a child ; his mother a most dissolute woman ; and the chiefs divided and jealous of each other. At Tobuai,’ he continues, ‘the indolence of the natives since their conversion has been such, that, out of the whole population, but two hundred remain. It will scarcely be believed, that this mortality has been occasioned by their being too lazy to cook their food oftener than once a week, in consequence of which it becomes sour and unwholesome, and produces complaints of the stomach, which carry them off.’ Captain Beechey gives many other details of the same character ; but admits that the Missionaries are, on the other hand, entitled to every credit for having succeeded in abolishing human sacrifices and the prevailing crime of infanticide, which had proceeded to such an extent, that the population of the island is not more than one-half of what it was when Cook first visited it.”

This passage, Sir, requires examination. To what period in the history of these people does

Captain Beechey refer, when he speaks of "the good qualities which they once possessed," but which they now "appear to have lost?" If his words mean any thing, they must refer to the state of their dispositions before they professed Christianity. Their good qualities then, as thieves and child murderers, and licentious in the highest degree, are too well known to require any proof to be adduced. That these things no longer exist is admitted; yet Captain Beechey could look at their smiling villages, and neat cottages, and lovely children, and European manners, and gravely tell the people of England that the natives have lost the good qualities they once possessed! Whether this is creditable to Captain Beechey's religion, or his good sense, the reader may be safely left to pronounce.

The inhabitants are represented as having "become intolerably lazy." Does Captain Beechey mean to say that they were formerly industrious and enterprising? That in their savage state they cultivated their lands, and did not depend on their bread-fruit trees? Does he forget all at once that they have now houses instead of huts? that in place of a few rude vessels, they have now numerous culinary utensils, a variety of furniture, and working tools of all sorts? and that instead of being naked, or half-naked, they are now decently, and even respectably clothed?

In the Island of the Huahine, when the Missionaries landed in 1819, there were not more than ten houses in the district of Fare, which were partly

open and partly screened on the sides with coconut leaves. Now there is a good road, a number of quays, four hundred plastered houses, a place of worship, one hundred feet by sixty, and two school houses. Many of the chiefs of the islands have large boats between thirty and forty feet long, which the natives have learned to build. They have besides been taught to burn lime, to boil salt, to saw timber, to work iron at the forge, to make hats and bonnets, to turn wood, &c. &c. For all these things, which could not exist without a measure of application and industry, they have been indebted to the instructions of the Missionaries; and yet Captain Beechey would persuade us that Christianity has made the people intolerably lazy.

To occasional famine or scarcity the natives have been always exposed. When the Missionaries first arrived, the king told them, as the people were bringing a number of presents, not to expect that they would always be so plentifully supplied; for they sometimes had long and severe famines. The traditions of the islands state, that the people have often been obliged to eat the roots of a particular plant—*nahe*. It was a common proverb among them, when a scarcity continued long, "This is indeed, a man-eating famine." In some of the islands the fern root has always been an article of food on such occasions. In every country which produces so luxuriantly and spontaneously as the South Sea Islands, a considerable degree of indolence may be expected. With this, as well as many other difficulties, the Missionaries have had to contend; and

it is not so surprising that the effects of former habits and manners have not been entirely overcome, as that they have been subdued to the extent which has taken place.

Captain Beechey refers to "the cotton grounds, as overrun with weeds," and to "the looms, as thrown aside," and to "weaving, as discontinued." Now who taught the natives to cultivate cotton? the Missionaries. Who sent out the looms? the Missionary Society. Who instructed the people to weave? the Missionary artizans. Yet would Captain Beechey insinuate, that the low state of the cotton manufactory is owing to the Missionaries. That difficulties have occurred in the prosecution of this most valuable branch of industry is most true. But they are only such difficulties as might be expected to occur in such a state of society, and which, there is no doubt, wisdom and perseverance will finally overcome. Every thing practicable has been done by the Missionary Society, to introduce the arts of civilized life, as well as Christianity; and the effects even in this respect, resulting from the exertions of the Missionaries, satisfactorily prove, that the labour bestowed has not been altogether in vain.

From the connexion in which the remarks on the youth of the king, the alleged profligacy of his mother, and the jealousy of the chiefs are introduced, it would seem, as if, according to Captain Beechey, the Missionaries should be accountable for these things as well as for the indolence of the natives. On the last topic, viz. the divided state of the chiefs,

and their jealousy of each other, it is only necessary to remark, that there have been no wars in the islands since their conversion to Christianity, a period of eleven years ; whereas, according to Mr. Nott, there were not less than eight or ten wars, between 1797, and 1816. No equal period of peace is known to have occurred prior to the reception of the Gospel. The natives themselves often express their surprise at its long continuance, and declare their conviction, that, but for Christianity, they would have had many battles.

One of the most extraordinary parts of Captain Beechey's statement relates to Tobuai,—“There,” he says, “the indolence of the natives since their conversion, has been such, that out of the whole population, but two hundred remain.” Will Captain Beechey inform us what was the number of the inhabitants before their conversion? Is he prepared to prove that it is smaller now than it was then? The belief of the Missionaries is, that the population has increased, and not diminished, since the profession of Christianity. The number of the inhabitants, small as it is, was on the very eve of engaging in war ; which was prevented by the arrival of a Missionary the day before an engagement was to have taken place, who persuaded them to live in peace. Yet these are the men whose efforts are represented as tending to desolation and blood. That the conversion of the natives, should increase indolence, and this indolence depopulation, is so extravagant an assertion, as to need no refutation.

Not less extraordinary is Captain Beechey's account of one of the causes of the mortality. He justly observes, "*it will scarcely be believed* that this mortality has been occasioned by their being too lazy to cook their food oftener than once a week, in consequence of which it becomes sour and unwholesome, and produces complaints of the stomach, which carry them off." This custom does not, as is insinuated, result from their embracing Christianity. It existed before its introduction. It was found to be the practice when the Missionaries first visited them. They, instead of encouraging it, expostulated with the people, and reproved them; but were told it was the custom of the country. Whatever injurious effects therefore, result from the practice, let them not be charged to Christianity, or to the Missionaries. The practice must be hurtful, but cannot have produced more of disease or death since the introduction of the Gospel than before it.

Captain Beechey, you say, gives many other details of the same nature. What a pity you have not furnished your reader with them all. No doubt can be entertained that you would have done so, had they been unfavourable to the Missionaries. He admits, you observe, that they deserve "every credit for having succeeded in abolishing human sacrifices and infanticide," which had so extensively devastated the islands. Thus the men who by one process endeavour to save human life, and to promote happiness, by another teach the inhabitants to be indolent, encourage civil commotion,

and countenance the most senseless mummary !  
I leave it to yourself and your readers to reconcile  
these things if they can.

Speaking of the Sandwich Islands, Captain  
Beechey says,

“The efforts of the few zealous Missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since, the king sent to beg a little bread of the American Consul ; the fishery is almost deserted, and nothing flourishes but the Missionary School. The reason is obvious enough. The poor simple natives are continually threatened with eternal punishment if they neglect ‘the one thing needful ;’ they are told that the morrow will take care for itself: that lilies grow without toiling or spinning, &c. ‘I met two pious scholars,’ says Captain Beechey, ‘with a slate covered with writing, on their way to school, and asked them if they thought it right to pray all day instead of working ; to which they replied, that praying was much better than working.’ To be sure it is ; and so would the West India negroes think, in spite of all that our free-labour philosophers and philanthropists can say to the contrary. So long as an uneducated man, in such a climate as that of the Sandwich Islands, where nature has provided him with simple food without the exertion of labour, can bask at his ease in the sun, loll in the shade, and loiter away the time in a parrot-like repetition of prayers and psalms, (which, of course, such an eternal repetition must soon come to be,) it would be strange indeed if he did not think that such an easy life ‘was much better than working.’ Mr. Ellis, after giving an account of their severe athletic exercises, at the exhibition of which several thousands attend, says, that the Missionaries having expressed their surprise that they should labour so arduously at their sport, and so leisurely at their plantations and houses, were generally

answered, 'that they built houses and cultivated their gardens from necessity, but followed their amusements because their hearts were fond of them.'

The charges contained in this paragraph, if just, are sufficient to cover the individuals with everlasting infamy; but they are grossly untrue. Captain Beechey ought to have known, if he did not, that the change in certain districts from fertility to barrenness, had taken place long before any Missionary had reached the Islands; that it was occasioned by various causes with which neither Christianity nor its propagators had any connexion; that it was the result of the desolating wars of Tamehameha,—of a baneful disease carried to the Islands,—of epidemics imported by foreign vessels, and of the introduction of ardent spirits and the art of distillation. The following passage from Mr. Ellis's Tour might have prevented so gross a mistatement:—

"While they were on the western shore, I visited several houses on the eastern side of the settlement, and entered into conversation with the people on the subject of Missionaries coming to reside at Waiakea. In general they approved, saying they had dark minds, and needed instruction. Some, however, seemed to doubt the propriety of foreigners coming to reside permanently among them. They said they had heard that in several countries where foreigners had intermingled with the original natives, the latter had soon disappeared; and should Missionaries come to live at Waiakea, perhaps the land would ultimately become their's, and the *kanaka maore* (aborigines) cease to be its occupiers. I told them, that had been the case in some countries; but that the residence of Missionaries among them, so far from producing it, was designed and eminently calculated to prevent a consequence so melancholy. At the



same time I remarked, that their sanguinary wars, their extensive and cruel practice of infanticide, their frequent intoxication, and their numerous diseases, partly gendered by vicious habits, had, according to their own account, diminished the population of the island three-fourths within the last forty years; and, from the destructive operation of these causes, there was every reason to fear the Hawaiian people would soon be annihilated, unless some antidote was found, some barrier opposed, to their depopulating effects. None, I added, were so strong as moral restraints; none so efficacious as instruction and civilization; and, above all, the principles and doctrines of the Bible, which they could not become acquainted with but by the residence of Missionaries among them. Such, I informed them, was the opinion of the friends of Missions, who, anxious to ameliorate their wretched condition, preserve from oblivion the remnant of the people, place them among the nations of the earth, and direct them to the enjoyment of civilized life, and the participation of immortality and happiness in another world, had sent them the word of God, and Missionaries to unfold to them, in their own language, its divine and invaluable truths. At the close of this interview, some again repeated, that it would be a good thing for Missionaries to come; others expressed doubt and hesitation.—p. 287.

In answer to the charges contained in the paragraph last quoted, that the efforts of the Missionaries tend to lay waste the country, I beg to quote an account of the effects of Missionary influence, which you will not dispute. Referring to the return voyage of the *Blonde*, you speak of being greatly interested, as well as its visitors, with the small Island of Mauti, and its little population. You thus express yourself:—

“The appearance of a single person in a canoe, with a straw hat of the English fashion, and a Spanish cloak of *tapa*, satisfied

them that they were not the first Europeans who had visited this place. Two others next came on board, who, to their surprise, produced a written document from that branch of the London Missionary Society settled at Tahet , qualifying them to act as teachers in the island of Mauti. These were fine-looking men, dressed in cotton shirts, cloth jackets, and matted petticoats in lieu of trousers. On some of the officers landing, the whole male population assembled to greet them; and seemed unhappy until all of them had shaken hands. Among them were only two women, the wives of the two Missionaries, who were decently clothed from head to foot. Proceeding about two miles through a shady wood, which improved in beauty as they advanced, they found to their surprise and pleasure, that the path terminated in a beautiful green lawn, where there were two of the prettiest white-washed cottages imaginable; these were the dwellings of the Missionaries, who appeared to be the chief personages on the island.

“ ‘The inside of their habitations corresponded with their exterior neatness. The floors were boarded: there were a sofa and some chairs of native workmanship: windows, with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa; in one there was a bed of white tapa, and the floor was covered with coloured varnished tapa resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women; all of which formed a strong contrast with the habits of the common people of the Sandwich Islands: but this is a small community, easily inspected by its teachers, and having, as yet, had no intercourse from without, to disturb the effects of their admonition and example.’ — *Voyage*, p. 210.

“ ‘A church, capable of containing two hundred persons, stood on a hill near the cottages; the pulpit and reading-desk were neatly carved and painted with a variety of pretty designs; and the benches for the people are arranged neatly round. Close to the church was the burying-place, and the whole had the air of

modest simplicity, which delighted no less than it surprised the visitors.

"The history of this little island may be found in the Evangelical Magazine. It belongs to the King of Wateoo, (discovered by Cook, in the year 1777,) whose inhabitants, like the Taheitans, have been prevailed on by the Missionaries to destroy their idols, and relinquish idolatrous worship. The king, accompanied by two English Missionaries from Tahaité, proceeded shortly afterwards to Mauti, where also he prevailed on the people to destroy the marais, and burn the images, and left a native teacher to instruct them in the Christian religion. The whole population was supposed not to exceed three hundred; their food principally bread-fruit, and fish: but they had yams, cocoa-nuts, and plantains; a few tame goats, fowls, and abundance of pigs. Birds, of rich plumage, and various-tinted butterflies, were singing and fluttering in the woods, consisting of magnificent forest-trees—and the climate was delicious. 'These,' says Mr. Bloxam, 'and, above all, the perfect union and harmony existing among the natives, presented a succession of agreeable pictures which could not fail to delight us.'"

Now, Sir, I think I might rest the defence of the South Sea Missions on this single quotation. Can you inform your readers, how the same men, and the same means (for however you may misrepresent them, they are substantially the same,) can convert Mauti into a paradise, and Tahiti and Hawaii into a desolate wilderness? Who taught the teachers of the inhabitants of Mauti to produce the prettiest white-washed cottages imaginable? To whom are they indebted for their sofas and their chairs,—their Venetian blinds and their beds of tapa? Justice must compel you to acknowledge, that to the Missionaries belong the credit of effecting this wonderful transformation. Under their hand, by the blessing of

God, has this *oasis* sprung up in the desert ; and yet you have written as if they were fanatics or knaves, unworthy of the respect or confidence of mankind. It is cruel, it is disingenuous, to hold up to ridicule the persons who have gone forth on an enterprize of benevolence for the temporal and eternal salvation of men ; and the beneficial results of whose labours ought to commend them to the approbation of all men.

That all the officers of the *Blonde* do not agree with some of the statements in the published account of the voyage, and sympathize with the misstatements in the Review, I am happy to be able to state. From a letter of one of these gentlemen, a copy of which is now before me, I give the following extracts :—

“ In a very recent voyage to the South Seas, I had the opportunity of witnessing the effects produced on the lives and manner of the natives, by the promulgation of the Gospel of our blessed Saviour amongst them. To the promoters of that glorious cause, every attestation of its usefulness must be acceptable, and it is under that impression I am prompted to give you an account of an interesting scene which occurred to us at an island called Mauti, situated about 120 miles N. E. of Mangeea Island, in the South Pacific Ocean.”

The writer then goes on to state the same particulars respecting the native teachers, the cottages, and the church, which you have given ; he then proceeds,—

“ That such a scene should strike us with surprise, is not to be wondered at ; when it is considered that a very brief period

had elapsed, since we had expected to have found nothing here removed from a state of barbarism; thus at once to find the savages transformed to a comparative state of civilization, professing the same religion, and adoring the same God as ourselves, naturally impressed our minds with the usefulness of missionary efforts, and led us to acknowledge that the hand of God must be in all this; for it were presumptuous to imagine, that mere human means could have effected so great a change in the short space of two years, which we learn had been the period of their intercourse with Europeans; since that time, idolatry, which was probably introduced with the first settlers on the island, has been so entirely abolished, that no trace of its existence is to be found, and Christianity is established on a basis which, with the blessing of God, will endure to the end of the world.

“ But it was not in the arts of civilized life alone, that we could distinguish the improvements of this people; their manners bore witness to the regard they had for the instruction which had been imparted to them. Their dress, which the heat of the climate requires to be scanty, was still such as the strictest modesty would require; and the behaviour of the females is entitled to the warmest praise. Instead of the wanton and licentious carriage which characterize the females of the South Sea Islands, the greatest propriety and modest demeanour prevailed. From this circumstance alone, we may come to some just conclusion as to the extent of reformation in their moral character, as *that vice* is generally allowed to be the most difficult to eradicate in the people of these Islands.

“ Another circumstance is all I shall take up your time with; but which deserves to be recorded, as it tends to show their confidence, or at least a wish to act conformably to the Gospel, which teaches peace and good-will towards men; their weapons of war were readily parted with, a considerable number of which they presented us with, receiving in exchange a few useful articles.

“ AN OFFICER OF THE BLONDE.”

That it may not be supposed the contradictions given to your statements rest entirely on the ex parte testimony of Missionaries, though that testimony is doubtless most worthy of credit, and likely to be more accurate than that of any occasional visitor; I am happy to be able to communicate a document of considerable interest, furnished also by a Captain of His Majesty's Navy, who visited the South Seas in 1822. Of his own accord, and without any reference to the attack in the Quarterly Review, he sent the following extracts from his journal, with a letter, both of which speak more powerfully than any reasonings of mine, and therefore I give them entire, without note or comment. Their importance and interest will excuse their length, and relieve the unpleasantness of controversial discussion.

*" To the Secretary of the London Missionary Society.*

" Sir,

" Upon reading the accompanying extracts from my journal to some friends interested in the labours of the Missionaries sent out by your excellent Society, they expressed their opinion that the facts therein related would be beneficial to the cause of Missions, and that they ought therefore to be published.

" At their suggestion I have taken the liberty of forwarding them to you. The journal was written upon the spot, and the extracts are sent without alteration of their original garb.

" I have great pleasure in assuring you, that you may use them in any way you think most likely to conduce to the manifestation of the glorious work which the Almighty Spirit has wrought in the hearts and lives of the interesting natives of the South Sea Islands.

"The testimony is a strong one, as I had never felt any interest in the labours of Missionaries;—that I was not only not prepossessed in favour of them, but that I was in a measure suspicious of their reports. It will appear as clear as light to the spiritual mind, that the account of their state, and the gratification experienced in the contemplation of it, was altogether of a temporal nature;—that the progress made towards civilization and earthly happiness, in consequence of the moral influence of Christianity, was the cause of that delight. The hand of a superintending Providence is clearly acknowledged, it is true, but it is so only with respect to the temporal state. So true it is that the mind itself, untaught by the Divine Spirit, knows nothing of the awful and overwhelming importance of the eternal interests of the soul over the things of this short-lived scene.

"But the Lord our God can extract praise and glory to himself out of every thing, and therefore a simple statement of what I beheld, with the effect it had upon a mind ignorant of the secret spring which set the whole in motion, may redound to His glory, as much as if the account were dressed up in all that language and style could bestow upon it.

"Believe me to remain,

"Sir,

"Your faithful and obedient Servant,

"GEORGE C. GAMBIER,

"Captain in the Royal Navy."

*Extracts from a private Journal, on board His Majesty's Ship  
Dauntless.*

"Jan. 10, 1822.—As we passed along the shore of Otaheite, with a fine breeze, the disappointments of the past week vanished from our remembrance, in the delight experienced in viewing this lovely country. Innumerable falls of water, caused by the late rains, were seen dashing from height to

height, until they were lost in the deep vallies. A rich green, in many places, extended up to the very top of the high land, and the beautiful vallies, abounding in cocoa-nut and bread-fruit trees, carried with the sight an idea of peaceful happiness and contentment.

“ On our arrival in Matavai Bay, Mr. Wilson, one of the Missionaries, came on board, and the natives soon crowded about the ship, bringing hogs, plantains, bread-fruit, cocoa-nuts, limes, pine-apples, and various other productions of their island. Here we instantly remarked a wonderful difference between these and our last visitors, (viz. at the Marquesas.) No wild expressions of surprise—no shouts bespeaking the savage—no attempts at plunder—no noise or confusion attended their coming on board. This was the first thing which struck us; but as we went on, surprise and pleasure at the change, or rather at the contrast, increased at every step. The chiefs saluted us with a shake of the hand, and their comprehensive expression, *Ia-ora-na*, which we understood to mean a wish for every thing you most desire for yourself. I accompanied Mr. Wilson on shore, and called upon the other Missionaries, Messrs. Nott, Hayward, and Jones.

\* \* \* \* \*

“ After the morning service on Sunday, we were extremely gratified at hearing some youths and girls, and a great number of very fine children, say their catechism, which is a very long one. The silence—the order preserved—the attention and devotion paid to the subject, surprised and pleased me beyond measure. Notwithstanding that we were present, who at all other times drew crowds of the children and natives after us, their attention was by no means distracted. After the catechism they sang a psalm, and concluded by one of the youths praying extempore.

As we were returning to the beach to go on board, it came on to rain. Many of the natives came round us, to beg we would take shelter in their houses. We went into the nearest, and were quickly offered whatever the hut afforded, to eat.



Amongst other things they showed us was their Bible.\* This was highly prized, and safely replaced under the pillow of an old woman, who had produced it with much pride and satisfaction. This little trait struck me forcibly, and determined me to find out whether this was an extraordinary instance of the attachment of the natives to the book which contained the fundamental laws of our religion. I therefore went into other huts, and was gratified with the same sight. There was no ostentation in the thing—it was evidently heartfelt. They showed it as a treasure, to obtain which they had laboured, contrary to their usual habits; and looked upon it now as a friend who had afforded them a degree of interest, and a subject for conversation and thought, of which they had hitherto no idea. It told them of duties which were unheard of before—it preached to them gentleness and kindness to each other—gratitude and affection to their parents—compassion and assistance to the aged and infirm. These they now practise more rigidly than we do in England, and particularly the last. Under their own religion, the sick and the old were abandoned to their fate, and treated as objects of ridicule; but now the children are seen bringing their aged parents to the church, that they may partake of the pleasure they themselves derive from the explanation of the Bible. A great many can read and write, and the schools for the children were going on well.

\* On the morning of the 13th, Mr. Crook and Mr. Bicknell came on board, and accompanied us on a visit to the Queen. Her house, which has nothing to distinguish it from others, (except two or three natives, who parade the enclosure in the capacity of guards,) stands upon a narrow, low point of land, forming the south side of the entrance into the harbour of Oparre. The other side, and the harbour itself is formed by the coral reef. This point is extremely picturesque. It was formerly the site of a Morai, and the beautiful trees which

\* It was an English Bible, which of course they could not read; but it was most highly valued, and had been the reward of diligent labour, in some way or other, voluntarily undertaken in order to obtain it. To have it read to them and explained in their own language is their greatest delight.

were always planted in their places of worship, gave a solemn and peaceful effect to its beauty as we rowed by. But there arose an awful sensation on first learning the uses to which this ground had been consecrated, and viewing those trees, whose branches, like those of the weeping willow, having a mournful and dejected appearance, so many human victims had been sacrificed, to gratify at once the superstitious feelings of a degraded people, and the rancour, revenge, or hatred of a diabolical priesthood, and a savage king. But now, how changed the scene! The once savage and cruel king, Pomarre, lies buried there by hands devoted to the Christian faith. He died a Christian; having abjured, not only the forms of his idolatrous religion, but the savage and inhuman actions which it warranted. Pomarre, who was seen after one of his victories, to string the heads of murdered infants together, and drag them after him along the beach, to gratify his horrible revenge and exasperated feelings; two years after he had embraced our faith, gained a signal victory over his bitterest enemies; and, for humanity's sake, actually forbade the pursuit of those who had fled to the mountains. The women and children of the vanquished, who, in all other instances, were pursued from mountain to mountain, butchered, and hurled down precipices, without pity or remorse, were then, not only through the orders of the king, but also from the improved feelings of the soldiers themselves, treated with the utmost tenderness and care. Such was the wonderful effect of the beautiful system of morality preached and practised by our gracious Saviour upon the minds of these interesting people. Religion is with them the business of their lives. *They* have no idea that ridicule can attach to the performance of those duties required of them by the Book of God. And although they cannot *perfectly* obey all the injunctions contained therein, but, like other frail human beings, give way to strong temptations, yet they go far, very far beyond the generality of us in self-denial, and check propensities which they had formerly indulged, and thought there was no wrong in them, merely from a sense of their being contrary to the divine commands of their

**Makor.** Such, for instance, was theft, of which at present scarcely any thing of the sort occurs.

[“ One evening I had the satisfaction of conversing with Mr. Nott, and gathered from him many details of what the Missionaries had gone through in the prosecution of their duties. The journal mentions these at considerable length, and in conclusion I find the following remark :]

“ Do not these men deserve the support and esteem of every sensible and thinking being? They have quitted country, and every comfort of this life, to live amid danger and anxiety, from a sense of duty! Their reward will be received from the great Master whom they thus faithfully serve. He alone can duly reward them—to Him alone they look for it. In all their professions men serve their country, it is true; but independent of the joyful feelings created by a sense of this duty, they acquire *fame* by so doing, and to what breast is the love of fame a stranger? These Missionaries perform their duties amongst savages, regardless of worldly fame, and are looking beyond this life for the reward of their labours.

\* \* \* \* \*

#### “ *A Court of Justice.*

“ Two of the Missionaries met us at the Queen’s residence, to attend a Court of Justice, for the purpose of trying two natives for assaulting an English mechanic in the employ of the chiefs of the government. The chiefs insisted upon the trial, the man who was ill-treated wishing their release. The scene was an interesting one, and we were fortunate in having an opportunity of witnessing it.

“ At the time appointed, a great many people of both sexes and all ages assembled under some very fine trees, near the Queen’s house. A small bench was brought for the two judges, the rest either stood or sat upon the ground, forming something less than a semi-circle. We were provided with low seats

near the judges. Mr. Crook was so kind as to interpret to us, as the case went on. The two prisoners were seated cross-legged upon the ground, under the shade of a small tree, about twenty paces in front of the judges. They were both ill-looking men, dressed in the graceful tiputa. When all was ready to begin, one of the judges rose and addressed the prisoners at considerable length, and with a good deal of action—not violent, but firm and gentle motions of the arms. He explained to them the accusation which brought them there, and read to them the law, under which, if proved guilty, they would be punished. When he had finished, and called upon them to say whether it was true or not, one of them got up and answered with great fluency and good action. He maintained their innocence, and called a witness to confirm it. The witness, very artfully, turned his evidence to the account of the accused. Others also, in some way or other, favoured the accused, and the defendants were therefore discharged, from want of evidence against them. Such a thing in Otaheite as impartial justice, and a patient, candid investigation of the truth, in a case where the chiefs themselves had brought the offenders to justice, struck us with astonishment, and excited a great interest in the scene. The laws are lenient, and appear to be very good. They are drawn up by the Missionaries, and the punishments are such as turn the labours of offenders to the public good.

\* \* \* \* \*

“ The level land in this part of the island (viz. districts of Matavai and Oparre,) is of considerable width, and abundantly watered by numerous beautiful streams from the mountains. The winding way in which they glide through this rich and lovely tract of ground, gives an idea of a paradise. No sign of cultivation appears, but look where you will, the eye meets with all that is necessary for the support and comfort of life, in that climate, in the greatest profusion.

“ The Otaheitans are considered an indolent people, incapable of the least exertion. But what can be expected from

the inhabitants of a country, which, without requiring the labour of the husbandman, yields every thing they consider necessary and even luxurious? This *cause* of their indolence appears to be, in a great measure, the reason of the devotedness they manifest to the precepts and exercises of the Christian religion. Religion is with many of them the whole business of their lives. They have no family cares to interfere with the performance of these duties. Provision for their children takes up no part of their thoughts, for the child is provided for the moment it receives life—Providence has so showered its blessings upon this fruitful land. The introduction of Christianity has provided them with a theme for contemplation, and a subject of conversation. They possess something to engage their leisure hours, (and, indeed, all their hours are so,) instead of the vicious indulgences which stained their former lives.

“The contemplation of the future welfare of these islands is very pleasing. There is great encouragement to clothe them with every happiness that civilization and religion can bestow. The minds of the people, free from bigotry, gentle and affectionate, are like a rich soil, which only requires good seed, and a moderate share of attention, to bring it to perfection.

\* \* \* \*

“On Wednesday afternoon, we attended a native divine service. It was begun with a hymn; then Mr. Nott, who did duty, prayed extempore for some length, and then read a passage from the Scripture, upon which he preached with great fluency in the Otaheitan language. The church was well attended, though not so full as on Sundays, when it is crowded. Almost all the women, young and old, were habited in the European manner. The most perfect order reigned the whole time of the service. The devout attention these poor people paid to what was going forward, and the earnestness with which they listened to their teacher, would shame an English congregation. I declare I never saw any thing to equal it! Objects of the greatest curiosity at all other times,

they paid no sort of attention to us during the solemnity of their worship. After it was over, crowds, as usual, gathered round to look at our uniforms, to them so new and uncommon. I looked round very often during the sermon, and saw not one of the congregation flag in their attention to it. Every face was directed to the preacher, with sincerity and pleasure in it strongly marked. I had *heard* of the success of the Missionaries before I came to Otaheite, and after making great allowance for exaggeration in the accounts they had sent home, there remained sufficient to lead me to anticipate that they had done a great deal. But I now declare, their accounts were beyond measure modest; and far from colouring their success, they had not described it equal to what I found it. It is impossible to describe the sensations experienced on seeing the poor natives of Otaheite walking to a Protestant Church, in the most orderly and decent manner, with their books in their hands, and most of them dressed in European clothes. Having just quitted the Marquesas, where we saw the very state the Otaheitans were in at the time of their first visitors, we of course saw the change to great advantage; and the magnitude of it is so astonishing, that all has the appearance of a dream. When, however, fully convinced of the reality, the hand of an Almighty Providence is distinctly acknowledged.

“ That the people themselves feel and own the benefit of the change, is a source of great gratification. They congratulate themselves upon the abolition of those idolatrous practices, which exposed their lives to the caprices of their fiendish priests; for, when human sacrifices were wanted, the murderers were generally sent to despatch those who had offended the priesthood.

\* \* \* \* \*

“ I now bid farewell to Otaheite, exceedingly gratified by all I have seen and heard of this truly interesting island and its inhabitants. I never expected to find them such as they are, that is, advancing with rapid strides towards civilization and happiness.

*“ Island of Huahine.*

“ At about ten o'clock on the morning of the 20th of January, 1822, the ship being hove to outside the reef, a party of us proceeded towards the Village of Farree. After passing the reef of coral which forms the harbour, astonishment and delight kept us silent for some moments, and was succeeded by a burst of unqualified admiration at the scene before us. We were in an excellent harbour, upon whose shores industry and comfort were plainly perceptible; for in every direction, white cottages, precisely English, were seen peeping from amongst the rich foliage, which every where clothes the low land in these islands. Upon various little elevations, beyond these, were others, which gave extent and animation to the whole. The point on the left in going in, is low, and covered with wood, with several cottages along the shore. On the right, the high land of the interior slopes down with a gentle, gradual descent, and terminates in an elevated point, which juts out into the harbour, forming two little bays. The principal and largest is to the left, viewing them from seaward; in this, and extending up the valley, the village is situated. The other, which is small, has only a few houses—but so quiet, so retired, that it seems the abode of peace and perfect content.

“ Our landing attracted a multitude of both sexes and all ages, and although objects of great curiosity to them, they were most gentle and orderly in their conduct towards us. Never molesting us by crowding too near, but anxious to please by showing us to the houses of the Missionaries, or any other little good offices in their power.

“ In company with the Missionaries, Mr. Ellis and Mr. Barff, we visited the church. It is a large, airy building, fitted up with some pews for the Queen and principal chiefs, with a good reading desk and pulpit. It will contain about two thousand people, and is always full on the Sabbath, when every islander, with the exception of only four or five, repairs thither with pleasure. This district now contains all the inhabitants of the island, about two thousand, who have abandoned their

habitations in other parts to collect round the Missionaries, in order to have the benefit of their instruction. The natives, finding it was impossible for the Missionaries to attend constantly in the different districts, came of their own accord to this resolution, and now visit their property once, twice, or three times a week, as they find it necessary. Besides prayers on the Sabbath, there is a meeting in the church on Monday evenings, when portions of the Scriptures are read by the natives, and explanations given by the Missionaries. This is called a conversation meeting, and is well attended, as we had an opportunity of remarking. On Wednesday evenings, regular service is always performed. The conversations are all at the request of the natives themselves, the Missionaries appearing to adopt the plan of allowing them perfect freedom in such things. The Christian religion is indeed firmly established—the natives act up to its precepts, and perform their devotions with cheerfulness and joy; and look upon the time thus spent as the most important and the most delightful of their lives. Besides, they regard it as the cause of their present happiness and tranquillity, and cherish it accordingly with enthusiasm.

“ From the church, we proceeded to the Queen’s house, and were followed by between two and three hundred fine children. The greater part of them, we were told, could read and write very well. They are exceedingly quick and docile. I stopped and looked upon them for a few moments with feelings I cannot describe, when I remembered that had it not been for the heavenly influence of our religion, more than three-fourths of these fine children would never have reached the age they had; but had been sacrificed, while infants, to diabolical custom, or causes of infamy. These are the rewards these excellent men possess. What must be the feelings of their hearts, when they look round upon the numbers of human beings they have been made, through Divine Providence, the instruments of saving from death, and conferring upon them civilization, happiness, and content!

“ Industry flourishes here. The chiefs take a pride in building their own houses, which are now all after the



European manner, and think meanly of themselves if they do not excel the lower classes in the arts necessary for the construction. Their wives also surpass their inferiors in making cloth. The Queen and her daughter-in-law received us in their neat little cottage, dressed in the English fashion. The former is an elderly woman, and bears an excellent character. She had lately the misfortune of losing her only son, a promising youth of nineteen, to the great grief of all the people. The furniture of her house was all made on the island, by the natives, with a little instruction originally from the Missionaries, and consisted of sofas, with backs and arms, with rope bottoms, really very well constructed; tables and beds by the same artificers. There were curtains to the windows made of their white cloth, with dark leaves stained upon it for a border, which gave a cheerful and comfortable air to the rooms. The bed-rooms were up stairs, and were perfectly clean and neat. These comforts they prize exceedingly, and such is the desire for them, that a great many cottages, after the same plan, are rising up every where in the village.

“ The sound of industry was music to my ears. Hammers, saws, and adzes were heard in every direction. Houses in frame met the eye in all parts, in different stages of forwardness. Many boats after our manner were building, and lime burning for cement and white-washing.

“ Upon walking through the village, we were very much pleased to see that a nice, dry, elevated foot-path or causeway ran through it, which must add to their comfort in wet weather, when going to prayers in their European dresses. As we stopped occasionally to speak to some of the natives standing near their huts, we had frequent opportunities of observing the value they set upon the comforts of an English style of cottage, and other things, introduced among them of late. They said they were ashamed to invite us into their huts, but that their other house was building, and then they would be happy to see us there.

“ Upon our return to the houses of the Missionaries, we were most kindly and hospitably entertained. Afterwards I walked out to endeavour to get to the point, which I mentioned

before as projecting into the sea, and formed the division between the two bays. When I had reached it, I sat down to enjoy the sensations created by the lovely scene before me. I cannot describe it; but it possessed charms independent of the beautiful scenery and rich vegetation. The blessings of Christianity were diffused amongst the fine people who inhabited it; a taste for industrious employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort, had seized upon all, and, in consequence, civilization was advancing with wonderfully rapid strides. These happy beings take great delight in the exercise of their religion; and although in opposition to the propensities which were supposed to form leading features in their character, they practise many of the virtues inculcated by it. Revengeful feelings are checked upon that account, and great forbearance shown under injuries.

“ I passed the rest of the evening, with great enjoyment, in the society of the excellent Missionaries, and their truly excellent wives, and with the gentlemen deputed by the London Missionary Society, to enquire into the state of these Missions.

Thus far Captain Gambier, whose candid, ingenuous, and judicious observations, stand admirably contrasted with the ignorant and vulgar misrepresentations of such men as Captain Beechey.

While engaged in quoting testimonies in support of the work, from those who have not themselves been parties to it, I trust I may be excused from adding one or two more. I am happy for the honour of the service, that these testimonies are borne by naval officers, and foreigners, as greater dependence will be placed upon them by those who look at the labours and reports of Missionaries with suspicion.

Captain Grimes, of the *Hope*, who touched at Huahine, in April, 1821, observes, "The natives of this Island place the greatest confidence in their teachers, (Messrs. Ellis and Barff,) and act at all times by their advice. They are advancing fast in civilization. Their houses are neatly built and fitted up; some of them two stories high, lathed and plastered, and divided into apartments; and they seem to enjoy the comfort of their new habitations. The convicts are building a quay, which is intended as the site of some chiefs' houses; the stones for this purpose are carried on rafts from the reefs. The chapel (comparatively speaking) is a fine building, and well fitted up; all the principal persons having pews, with pews for the families of the Missionaries. The other part of the chapel is filled with neat stools, some of which have books.

"On the Sabbath I attended the native service, and was surprised to see the regularity and good order observed. The children were ushered in by their teachers in their several classes, with as much uniformity as we should see in the children of a public school in London."—*Capt. Grimes's Journal*.

The following letter from Captain Henry, of the Brig Governor Macquarie, bears also a very pleasing and decided testimony.

"*Brig, Governor Macquarie, off Otaheite, Feb. 3, 1823.*

"On my way hither, I had occasion to call at High Island, (or Ravaivai,) to procure provisions; and the circumstances which then came under my immediate knowledge and observation, are of a nature so truly gratifying, and in which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

" It was Sunday when I made the land; and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual, on entering the church, kneeled down and uttered a prayer; when Para, the person whom King Pomarre left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled at the church for the worship of the universal God; 700 were within, and the rest were outside, unable to gain an entrance.

" The very quiet, devout, and orderly manner, in which they conducted themselves, not only in church, but during the Sabbath, awakened my highest admiration.

" The whole of their gods are mutilated, removed from their morais, and were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

" There are about twenty-five who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They say, ' We have no books, no proper Missionaries to instruct us; and we will wait till one comes, before we become Christians.' The rest appear very anxious that they should have a guide, like the happy islanders of this place.

" This surprising and happy change has taken place within the short space of only *four* months! It happened upon a great feast day, when all the natives and chiefs were assembled.

" The chief of the island, Tahuhu, together with Para, (the teacher,) most earnestly solicited that they might have a Missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, Gentlemen, your wishes and your feelings will accord with mine in their common and desirable object—the enlightening of these people in the knowledge of our Saviour, and the road to happiness and eternal life.

" I am, &c.

(Signed) " SAMUEL P. HENRY."

To some of the French navigators we are also indebted for a very pleasing account of the change produced.

*“ Extract from a Letter addressed to his Excellency the French Minister of Marine, by M. Duperry, Lieutenant and Commander of His Majesty's Corvette, La Coquille.*

“ At four o'clock in the evening we anchored in Matavai Bay, without having a single invalid on board, notwithstanding the difficult passage we had effected.

“ When Wallis, Bougainville, Cook, and Vancouver touched at this island, they were boarded by a great number of canoes; we were, therefore, very much surprised to see none approaching us. We, however, soon learned the reason, every body was at chapel.

“ The next day the inhabitants in great numbers brought us provisions of all kinds. The Missionaries assemble the whole population, consisting of 7000 souls, every year in the church of Papahoa. This meeting was holding at the moment of our arrival. They discussed the articles of a Code of Laws proposed by the Missionaries, and the Taheitan chiefs mounted the tribune and spoke for whole hours with much warmth.

“ The state of the Island of Tahiti is now very different from what it was in the days of Cook. The Missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the King confines himself to one wife. The women are also admitted to the table with their husbands. The infamous Society of the Arreoyo exists no longer; the bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write, and have religious books translated into their language, printed either at

Tahiti, Ulitea, or Eimeo. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear."

I leave these extracts and testimonies to produce their own impression on the reader's mind ; satisfied that only one opinion can be entertained respecting the marvellous and happy change which has taken place on the benighted and wretched inhabitants of the Society Islands. The man who refuses to acknowledge it, must be incapable of receiving right impressions from the most powerful and satisfactory evidence ; and he who admits the change, but denies that the preaching and influence of Christianity have produced it, had need to consider how far the divine address is applicable to him. "Behold ye despisers, and wonder and perish, for I work a work in your day, which ye will in no wise believe, though a man declare it unto you."

The obvious design and tendency of your remarks on the state of religion in the Sandwich Islands, are to produce an unfavourable opinion of the American Missionaries who are there employed. Your account of the first introduction of Christianity into those Islands, and its preceding and accompanying circumstances, is such a mixture of fact and fable, that the best reply to it will be found in the simple and intelligible account previously given by Mr. Ellis.

“ The attention of the American churches was at length directed to the Sandwich Islands. Their sympathies were awakened, and resulted in a generous effort to meliorate the wretchedness of their inhabitants. A Society already existed, under the name of the *American Board of Commissioners for Foreign Missions*, the chief seat of whose operations was in the city of Boston, Massachusetts, though including among its members many distinguished individuals in different states of the Union.

“ In the autumn of 1819, a select and efficient band of Missionaries was appointed by this Society to establish a Mission in the Sandwich Islands. They landed at Kairua, in Hawaii, on the 4th of February, 1820, and had the satisfaction to find the way in a measure prepared for them, by one of those remarkable events, which distinguish the eras in the history of nations, whether barbarous or civilized. This was no other than the abolition of the national idolatry, which, though it was closely interwoven with all the domestic and civil institutions of every class of the inhabitants, upheld by the combined influence of a numerous body of priests, the arbitrary power of warlike chiefs, and the sanction of venerable antiquity, had been publicly and authoritatively prohibited by the king, only a few months before their arrival. The motives, which influenced the monarch of Hawaii in this decisive measure, the war it occasioned, and the consequences which ensued, are detailed

in the following narrative. The Missionaries could not but view it as a remarkable interposition of Divine Providence in their favour, and a happy prelude to the introduction of that gospel which they had conveyed to their shores. They had naturally expected that their landing would be opposed by the institutions of a system, which, however degrading and oppressive in its influence, had presented more than human claims to the support of its adherents,—and to be withstood by a numerous and influential class of priests, whose craft would be endangered so soon as they should present the paramount claims of the true God to the homage of the heart and uniform obedience of the life. Instead of this, they found the laws of the *Tabu* entirely abrogated, and priests no longer existing as a distinct body, but merged in the other classes of the community. The whole nation was without any religion, and in this respect at least prepared to receive the dispensation of the gospel, recommended as it was, by an exemption from all the miseries of their former system, and the animating prospects of life and immortality. Notwithstanding this, the Missionaries, in the commencement of their efforts to instruct the natives, met with some opposition from misinformed and jealous individuals, who entertained groundless suspicions as to the ultimate object of their mission. This, however, was overruled by Karaimoku, Keopuolani, and other leading chiefs, and the king willingly allowed them to remain at least for a year.”—p.14.

Such was the state in which the people were found when first visited by the American Missionaries. But, according to Mrs. Graham's account, which you quote with approbation, “Christianity was planted by the spontaneous will of the natives, before any Mission even of persuasion had reached them!” This would, indeed, have been a new thing in the earth. It would no longer be proper to ask, “Hath a nation changed its gods, which are yet no gods?” Christianity planted in a



nation without even a Mission of persuasion ! Why this would be more marvellous, than all the marvellous events recorded in the history of Missionary enterprize. No, Sir, idolatry was abolished, and the *Tabu* destroyed ; but Christianity was not introduced by the spontaneous, uninstructed desire of the people ; but after a Mission of Christian men had taught them what it is. The knowledge of Christianity before, and the profession made of it by one or two of them submitting to the form of baptism, were too vague and unmeaning to deserve the name of Christianity.

It is plainly your object to deprive the Americans of the honour of introducing Christianity among this people ; and hence the world must be told, and expected to believe, that the people introduced and established it themselves.

In prosecution of the same purpose, we are furnished with the following account of the abolition of the worship of Pelé :—

“ No one can wonder that these enormous volcanoes, from which they have so frequently suffered, should have inspired the simple natives of Owhyhee with terror and superstition. We learn without surprise that even down to the other day, neither the Missionaries nor the officers of the *Blonde* could without considerable difficulty prevail on the inhabitants to accompany them to Kirauea. The king, with all the assistance of his chiefs, and all the endeavours of the Missionaries, strove, and strove in vain, to put down the worship of Pelé ; nothing, it seemed, was ever to be able to expel the belief that the goddess, when offended, visited the children of men with thunder, lightning, earthquakes, and streams of liquid fire—the instruments of her mighty power and vengeance. What the united efforts, however, of kings, and chiefs, and Mission-

aries, failed to accomplish, has been brought about by the heroic act of one woman: but we shall leave it to Mr. Bloxam to describe this courageous enterprise, worthy an apostle of old, of Kapiolani.

This lady, he says, 'the wife of Nahi, a female chief of the highest rank, had recently embraced Christianity; and, desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, descend into the crater, and, by thus braving the volcanic deities in their very homes, convince the inhabitants of the island that God is God alone, and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined, and accompanied by a Missionary, she, with part of her family, and a number of followers, both of her own vassals and those of other chiefs, ascended Peli. At the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage, and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprise, and forbear to tempt the powerful gods of the fires. But she proceeded; and on the very verge of the crater caused the hut we were now sheltered in to be constructed for herself and people. Here she was assailed anew by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, she would draw on herself, and those with her, certain destruction. Her answer was noble:—"I will descend into the crater," said she; 'and if I do not return safe, then continue to worship Peli: but if I come back unhurt, you must learn to adore the God who created Peli.' She accordingly went down the steep and difficult side of the crater, accompanied by a Missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those who had expected to see the goddess, armed with flame and sulphurous smoke, burst forth and destroy the daring heroine who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless, as though none were present. They acknowledged the greatness of the

God of Kapiolani; and from that time few indeed have been the offerings, and little the reverence offered to the fires of Peli.' — *Voyage*, pp. 187, 188.

"What a sublime subject to exercise the powers of the pencil!—the bottom of a deep crater, vomiting forth streams of igneous lava, a terrified group receding from the fiery furnace, a Missionary in the attitude of prayer, while Kapiolani, with a rod in her hand, marches with confident step to the very orifice of the gulf, to dissolve for ever the spell which had bound these islanders from time immemorial to the service of the terrific goddess;—a spell which was too powerful for all the art and eloquence of the Missionaries to deal with. It was in vain they set up, as they were wont to do, Jehovah in opposition to Pelé: it seems never to have occurred to these worthy men, that a simple practical explanation of the power of steam might have done more to weaken the belief of her votaries than five hundred sermons."

All this is very poetical and picturesque; but unfortunately it partakes a good deal of the romantic, and is very far from being correct. Where did Mr. Bloxam learn that "the worship of Pelé is now no more?" Where did he learn that the abolition of her worship was thus effected? It is true Kapiolani visited the crater; but she was not the first native who had approached it; and her visit was in the course of one of her jôurnies through the island. She went down, it is true, to convince her companions that their superstitious fears were vain; but it is too much to ascribe the destruction of the worship of the goddess of fire to this adventure. When the writer of the narrative of the Blonde talks of "the lady climbing the mountain," and approaching the first and second precipices,—he only shows that he knows nothing

of the subject on which he writes. The ascent to the crater is so easy and gradual, that it is but at the rate of two feet in the hundred; and there is no ledge or precipice till you approach the very edge of the sunken plain.

As facts are always better than fiction, the reader, I have no doubt, will be gratified by the simple account of this transaction, furnished by Mr. Goodrich, the Missionary, who accompanied Kapiolani. The following letter, as the date shows, was written long before the voyage of the *Blonde* was published, or the article in the *Quarterly Review* appeared.

“ *Waiakea, Hawaii, April 18, 1825.*

Rev. and dear Sir,

Nothing very material occurred here after you left, until some time in the fall, when Naihi and Kapiolani left Hararoah for Kau, to search for sandal-wood on the eastern side of Maunaroa, and also to diffuse around the blessing of the gospel of peace. While thereabout, they built several school-houses, and one or two meeting-houses; one meeting-house and school-house they built at Kapapala. We heard several reports that Kapiolani intended to visit the volcano, and from thence to go to Waiakea. Many tried to dissuade her from going up to Pelé's dominion, telling her that she would certainly be killed and eaten by Pelé. She replied that she would go up there, and if Pelé killed her and eat her up, then they must worship Pelé; but if she returned safe and unhurt, then they must turn and worship Jehovah, for he was the true God. At another time, a female came to Kapiolani, affirming that she was a god, calling herself Pelé. Kapiolani told her that she was not a god. She still persisted in it that she was god, and in order to prove it, said that she had a palapala. Kapiolani told her to take it out and read it; she at first refused, but at last

Kapiolani laid her commands upon her; she then took out a little bit of tapa, with a few crooked marks upon it, and muttered over something to prove her deityship. Naihi, by the way, asked her if she would eat some fish and poi; no, she replied, she was a god, and did not want any thing to eat. Kapiolani then told her, that all she had said was false, and that she had a palapala, by which she could prove that she was no god. Kapiolani then took out her hymn book, and read to her of the true God; on hearing which, Pelé immediately forsook her, and she confessed that she was no god. Naihi then asked her if she would eat some fish and poi, of which she readily accepted and ate heartily. Kapiolani then reprimanded her sharply for imposing upon and deceiving the people, and ordered her back to work for her living.

“Towards the latter part of December, we heard that Kapiolani was on the way to the volcano. I set out immediately to go up there and meet her, and accompany her down here. I met her about twelve o'clock, on the eastern side of the crater, and truly it was a happy, and an affecting scene. She extended her friendly hand, but could not speak for a time, still clasping my hand; but when she did speak, the first words that she uttered were, that she was very hungry for the Word of Life, for it had been a long time since she had heard any preaching. When seated on the brink of the crater, at the house prepared for her accommodation, her first request was to have me select a hymn for singing, and lead in prayer. Soon after, a sumptuous dinner was served up, consisting of hogs, fish, and poi. The next day we all descended down to the black ledge, fifty or sixty in number; on the edge of which we united in singing and prayer. Kapiolani and her attendants went about one quarter of the way round upon the black ledge, and then returned. Myself and eight or ten others went round the west side, and to the south end of the place that was red hot, when we made the tour of the island; the whole of the south end that was then liquid and boiling, appears to be raised up more than a hundred feet, so that it does not look like the same place. On my return, I descended to the bottom at the north end, crossing from west to east; we descended

and ascended on the east side from the top of the crater. Sometime in the course of the night following, a new crater broke out in the middle of the large crater, and by day-light it had run thirty or forty rods; as soon as it was sufficiently light, I descended near to the place that had broke out anew; part of the lava was thrown into the air forty or fifty feet, while the larger part boiled out like water from a spring. I stood gazing within a few rods of it, when I heard a cracking among the lava some distance behind; I judged it expedient to retrace my steps. I visited the volcano again in February, in company with Mr. Chamberlain, for the purpose of ascertaining more accurately its dimensions. By measuring round it, we made the circumference full seven miles and a half; we measured inside of the high bluff, on the north-east side, we took angles of elevation upon the black ledge, and likewise at two different stations at the bottom, but they differed so much in working them, I could place no dependance upon them, owing in a great measure to the unevenness of the bottom. You would be surprised to find it made up of such hills and vallies as it actually is at the bottom; there were twelve different places where it was red hot. One place that I travelled over on the bottom, when I was up before, had been overrun to the depth of thirty or forty feet. I made the black ledge, according to trigonometrical measurement, upwards of nine hundred feet below the top of the crater, but it appears much too large; I think that it cannot be correct; or its correctness must be proved by some future observations. The prospects of usefulness are continually increasing; more especially since the visit of Kapiolani, in the latter part of December. Mauro, with his company, and Namuha, with her attendants, form a school of a hundred scholars. Mauro says that he intends to *do more*. Kapupa, the chief over Wairuku, has lately had a teacher sent from Lahaina, especially to instruct him and his people. He has not attended meeting on the Sabbath till of late. Our house of worship is crowded to running over on the Sabbath.

“ JOSEPH GOODRICH.”

This was unquestionably a very interesting scene; but the individual, who must have known better than any other its results, says not one word of its being the great cause of the ruin of Pelé's worship; much less that it ceased from that day. How utterly absurd, as well as unfounded is your remark, that "what the united efforts of Kings and Chiefs, and Missionaries failed to accomplish, has been brought about by the heroic act of one woman." It would have been truly wonderful, had this heroic act "dissolved a spell which was too powerful for all the art and all the eloquence of the Missionaries to deal with." I readily admit, Sir, that all the art and all the eloquence of the Missionaries would have been of little avail against the power of idolatry. But I am equally satisfied that it would have resisted all the heroism of this female apostle, unaided by a more powerful energy than her own.

It is not correct what you assert, that "it was in vain the Missionaries set up as they were wont to do, Jehovah in opposition to Pelé." Who had made Kapiolani a Christian, but Jehovah? Many of the natives had previously professed a veneration for the true God; and the national idolatry, by your own account, had long before been abandoned.

You cannot conclude your account of this transaction, intended to deprive the Missionaries of the honour of establishing the worship and supremacy of Jehovah, without a sneer, and a misrepresentation. You say, "It never seems to have occurred to

these worthy men, that a simple practical explanation of the power of steam might have done more to weaken the belief of her votaries, than five hundred sermons." Now, Sir, without noticing your foolish comparison between the power of a steam experiment, and the preaching of Christianity, what will your readers say of your justice or accuracy, when what you affirm never occurred to these worthy men, actually did occur to them, and that the fact must have been known to you, if you had read with attention the very book you profess to review? In making the flippant remark I have quoted, is it possible you could have over-looked the following passage?—

"As far as their language and mental capability admitted, we endeavoured to explain some of the causes of volcanic fire; and illustrated them by the force of gunpowder, with the effects of which the natives are familiar; and assuring them that the expansive power of steam is much greater than that of gunpowder."—*Ellis*, p. 222.

So much for your impartiality, and for the want of "common sense," displayed by "these worthy men in their methods of proceeding."

In the following paragraph the conduct of all the American Missionaries, and particularly that of Mr. Bingham, is strongly condemned:—

"There was one point, however, on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner, and line of conduct of the American Missionaries, particularly one of the name of Bingham. The influence



which this man had acquired over the simple natives, and his uncalled-for interference in petty concerns wholly unconnected with his mission, were but too manifest on several occasions—but never more openly, nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, ‘that, on so near an approach of the Sabbath, prayer was a fitter employment!’—and such was the ascendancy which this man had gained, that ‘the two poor children were carried off in tears, and many of the chiefs and people followed to the Missionary meeting.’ Mr. Stewart, another of the Missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying that they followed the Jewish mode of reckoning, and considered Sunday to begin on Saturday at noon.

“It is greatly to be feared, indeed, that these (we doubt not, well-intentioned) men are creating much mischief among these simple-minded islanders. They have so little judgment, and are so little acquainted with the human heart, as to let their zeal out-run discretion on many occasions and in many shapes; and this we knew to be the case before now. But certainly we were not prepared for such amazing absurdity as the attempt to force the darkest and most dreary parts of puritan discipline upon these poor people, whose character and habits make it so clear that an exactly opposite course ought to be adopted, by those who wish to win them to the pure faith of Him, who, with his own lips, proclaimed his burden to be easy.”

“Tone and manner,” Sir, are easily condemned, but till what is meant by such expressions is made more specific, vindication cannot be deemed necessary. From the connexion, however, it is plain you mean to insinuate that Mr. Bingham’s influence over the people, is too great, and that he

exerts it in an injurious manner. This is distinctly laid to his charge in the voyage of the *Blonde*. The fact alleged, I suppose, need not be disputed, that Mr. Bingham's influence is considerable. It is exceedingly pleasant to know on such authority that it is so. Without considerable influence he could be of little use; and that this influence will occasionally operate in regard to matters which may not be considered as necessarily connected with the peculiar design of his undertaking, it would be foolish to deny. Men to whom the Islanders have been indebted for a great portion of their individual and social happiness, as well as for their knowledge of the way of salvation, must be looked up to; and will often be expected to give advice where they would much rather be excused from interfering. The American Missionary Society, like all institutions of the same nature in this country, expressly forbids its Missionaries from interfering with the civil or political affairs of the countries in which its agents are employed. That Mr. Bingham not only knows this, but fully approves it, will appear from the following extract of a letter from him to his friend, Mr. Ellis, who bears the most decided testimony to his enlightened zeal and prudence.

"We have not only no permission," says that gentleman, "from our government, but we are strictly forbidden by our directors to interfere in the civil, political, or commercial affairs of this nation; so that our sole object as a Mission is to propagate the Gospel, and promote the interests of

that kingdom which is not of this world." The same thing, Mr. Bingham told Lord Byron in a public assembly of the chiefs, to whom in his Lordship's presence, he made the same declaration in their own language. (Blonde, p. 156.) The native government knows well the disinterested conduct of the Missionaries; and has had good reason both for protecting and confiding in them, in opposition to the counsels which it has received from other quarters.

The story of the phantasmagoria, is, I have reason to believe, very incorrectly told. The prayer meeting on the Saturday evening was not of Mr. Bingham's planning. The people had been previously instructed to make preparation on Saturday for the proper observance of the Sabbath. This preparation consisted in fetching food from the inland plantations, and dressing that food on the Saturday, if they did not wish to have it to dress on Sunday. But it is right Mr. Bingham should be allowed to answer this charge himself.

*" Oahu, Saturday Evening.*

" My Lord,

" I take the liberty to address you a line, simply to acquaint you with the ground of a partial misunderstanding this evening. Though we do not regard Saturday evening as belonging to the Sabbath, yet the people have been instructed, both by Mr. Ellis and ourselves, to make preparation on Saturday for the proper observance of the Sabbath. A number of the chiefs have been accustomed of late to assemble, of their own accord, for social worship among themselves, on Saturday evening, and were assembling for that purpose this evening. This will, I hope, account for the apparent reluctance of some

of them to receive your truly kind attention; several asked our advice, and we told them expressly we would not detain them from the exhibition, which you had kindly proposed to show them, but would have them act their own pleasure.

" This, I assured Mr. Ball, was the fact, when he came to my house for Mr. Pitt.

" I have taken the liberty to make this explanation, in order to show you that we would studiously avoid any interference in any of your intercourse with the chiefs; and while I can assure you I entertain a high sense of the honour and the kindness which you and your honoured king, and highly-favoured country, have done this nation, I cherish the hope that those efforts on your part may, in connexion with our feeble exertions, be crowned with happy and complete success. You will therefore allow me the honour to be,

" My Lord,

" Very respectfully and sincerely your's,

" N. BINGHAM."

" *To the Right Hon. Lord Byron.*"

I acknowledge, Sir, I am not at all surprised to hear your allegations, "that the Missionaries have little acquaintance with the human heart;" that "their zeal outruns discretion;" that "they force the darkest and most dreary parts of puritan discipline upon the poor people," &c. &c. All this, Sir, we expect as matter of course. You and we judge of these things by a different rule; and till the meaning and authority of that rule be mutually acknowledged, it would be vain to expect agreement. Be assured, Sir, that we know and feel, though in a different sense from what your Reviewer appears yet to have done, that "the burden of Christ is easy;" and that the inhabitants of the

Sandwich Islands have reason to feel this too, I will prove by your own statements.

“ When Tamehameha died, all chiefs, according to custom, had a tooth or two broken out of their head to commemorate the event ‘ Our friend Boki,’ says Mr. Bloxam, ‘ had four of his front teeth sacrificed on that occasion ; and the operation must have been severe ; he was laid on his back, and his mouth filled with *tapa* ; a sharp instrument was placed at the root of the teeth, and at one blow they were all knocked out at once.’ The ladies, on the same occasion, tattooed the tips of their tongues, as was always the custom in memory of their departed friends. On the present melancholy occasion, no such sacrifices or ceremonies were observed. It appeared, indeed, to our visitors, that all their ancient customs were fast giving way, under the advice and instruction of the Missionaries, who are justly blamed for carrying their austere principles and system of reform, in some respects, too far for a people just emerging from a state of barbarism.”

Passing the intended sting in the tail of this extract, I will give another quotation :—

“ A few days after this, a national council was summoned for the purpose of investing the young king with the insignia of royalty, and Lord Byron was invited to attend it. All the governors of the islands and other chiefs, male and female, were present, and most of them delivered their opinions in set speeches on the occasion, expressing their resolution to do all in their power to amend the laws, to live according to the precepts of the new religion, and to promote reading and writing. The heroic Kapiolani then said, that on the lands belonging to herself and her husband, Nahi, she had used every endeavour to establish laws for prohibiting robbery, murder, and, especially, drunkenness, adultery, infanticide,

and that, on the whole, she had been tolerably successful. A subsequent visit to her district fully confirmed this: 'In her domains,' says Mr. Bloxam, 'the son inherits his father's property, without even an appeal to the chief. Theft is punished, murder almost unknown, and infants enjoy all the benefits of parental love. The decency, cleanliness, and even elegance of the house, and the dresses of Nahi and Kapiolani, give earnest of a speedy improvement among all classes of these well-disposed islanders, and entitle these two chiefs to a very high rank among the benefactors of their country.'"

Now, Sir, I must ask again, under whose influence these delightful effects have taken place? Let it be that of the heroic Kapiolani, and her husband Nahi, if you will. Who led them to the enlightened views by which they are actuated? It cannot be denied or concealed that the Missionaries are the human means of all the good which has taken place, and is still going on, among these interesting people. These men, who have little common sense, no knowledge of the human heart, who are guilty of the most impertinent interference, and of "amazing absurdity" in their religious conduct, are the means, notwithstanding, of introducing the practice and comforts of religion, and all the blessings of civilized life! If this be not an amazing absurdity, I should like to know what deserves this character.

The charges contained in the following passage, Mr. Ellis's letter to you distinctly denies; but there is something so very bad in it, that I cannot allow it to pass without further notice.

“ By Mr. Ellis’s own account, the subjects, usually chosen for the discourses of these Missionaries, are the most unsuitable, to be addressed to an uneducated multitude, that can possibly be imagined—such, for instance, as the Virgin Mary and the immaculate Conception—the Trinity and the Holy Ghost: these and other mysterious doctrinal points,—which the preachers themselves, from the nature of their education, are unfit to handle,—draw from their simple hearers remarks and questions that puzzle their teachers not a little for an answer. They hold out to their disciples little or no encouragement, either by precept or example, to industrious habits. The shoemaker who may have left his stall, and the tailor who has escaped from the shopboard to commence evangelical preaching, would think it degradation to instruct those poor islanders in the use of the awl or the needle. According to their rule, the more time that is spent in preaching, praying, and singing, the better. The least that is required from the naked, or half-naked, converts of Owlyhee, &c. is to attend at church five times every day. On Sundays they are strictly prohibited from cooking any kind of victuals, or even making a fire. Boki was refractory on this point, and protested strongly against a *taboo* of this rigid nature, insisting on having his tea on Sunday mornings as he was accustomed in London; the English, he said, were as good and religious a people as they were, and yet he saw thousands walking and riding about in the parks on Sundays; and saw no sign of the Sunday dinner being worse than the Saturday.”

The greater part of this passage is extracted from the voyage of the *Blonde*, omitting some of the explanatory circumstances stated in that narrative. Now, Sir, will you allow me to ask, where in Mr. Ellis’s *own account*, your first assertion is supported? Your Reviewer must either have written at random, or deliberately have asserted, what he

might have easily ascertained to be incorrect; as there is not any thing in the volume on which his statement could be founded. Not only is the charge unsupported by the printed volume, but I have now before me a list of the texts on which Mr. Ellis preached during his tour in the Island; and there is not one passage which properly relates to any of the unsuitable and mysterious subjects to which you refer. Whether the preachers, therefore, be fit, or unfit to handle them, (a question which I will immediately show your Reviewer is not fit to determine,) they have not exerted themselves to handle them at all. No, Sir, the effects produced on the Sandwich Islanders are not the result of unintelligible preaching, or to be accounted for by proving that the preachers are fools or knaves.

What is your authority, Sir, in defiance of the evidence which appears on the face of your own pages, for charging the Missionaries with "giving little or no encouragement either by precept or example to industrious habits?" This is calumny; and I can scarcely acquit your Reviewer or the authority on which he prefers his charge, from the crime of knowing it to be an unjust accusation. From the effects which have taken place under the auspices of the Missionaries, it is impossible it can be true. Your insulting language about tailors and shoe-makers becoming evangelical preachers, is too contemptible to deserve notice. It is not argument, but abuse, and can only rebound on the party which employs it. Thus were all the first



preachers of Christianity reviled ; but nevertheless the work was divine. " God hath chosen the foolish things of the world to confound the wise ; and the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen ; yea, and things which are not, to bring to nought things that are ; that no flesh may glory in his presence."

You further assert, that " the least that is required of the naked, or half-naked converts of Owhyhee, &c. is to attend at church five times a day." So also says the narrative of the Blonde. I will answer this marvellous assertion, by merely asking whether the Reviewer believes it himself? If he does, I am sure he has a greater portion of faith, or rather credulity, than any one of his readers is likely to possess. If five times a day is the *least* that is required of these poor priest-ridden savages, I should like to know what is the *most* that is required? If this is the every-day employment, what are the Sunday occupations? If so incessantly engaged in religious services, how does it happen that the party of the Blonde could hold so much intercourse with them, that only one interference is recorded? Were they also among the prophets when at Hawaii?

Equally untrue and unfounded is the charge, that the inhabitants are " strictly prohibited from cooking any kind of victuals, or even lighting a fire on Sundays." It is absurd and false. The Missionaries are well known to live on the Islands, as far

as circumstances admit, in the same way as religious people usually live in England. They disapprove of employing the Sabbath in the labour of unnecessary cooking; but what is necessary for their own health and comfort, and those of the natives, they know to be in perfect agreement with the doctrine of the word of God. The story about Boki and his breakfast is perfectly ridiculous. A man so shrewd as this personage is represented to be, would very soon have cut with the Missionaries, and given them leave of absence, had he found that they could cook and swallow tea and coffee on Sunday mornings themselves, and deny him the same privilege.

From the insinuation contained in the note appended to your last number, your readers might be ready to suppose, that matters are not now in the same state in which they formerly were at the Sandwich Islands; and that the inhabitants are tired of the yoke of the Missionaries, and disposed to get rid of it. The accounts received from the Island since the Blonde was there, are all at variance with these insinuations. The two following letters, translated by Mr. Ellis, beside other evidence, that might be adduced, will show the impressions which remain, and the desire of the chiefs that instruction should proceed:—

*Oahu, Honoruru.*

*The first of the twins, the month, (i. e. October.)*

Regard great to you, O Mr. Ellis.

“ This is my communication to you. When will you return

hither and dwell with us. Learning are we the Word of God. Regarding are we the Word of God, of Jehovah. Completely we, with all the chiefs, are regarding the Word of God. Come back you with us, that be straight may we. Don't remain away you. Making strong are we with the chiefs every one all, and with the people all. Hereafter all the farmers will regard the Word of God. Near death recently have been I with sickness. Married lately have been we two (I) with Akahi. Return hither you with us here, that right may be we all, and with some *Missionaries of Britain*. Desired lately have I the Word of God. Attachment to you every one. To the company of *Missionaries (Ministers)* all of Britain. Finished now is my word to you all.

" From KARAIMOKU."

---

" *Kaawaloa*.

" Attachment great to you, Mr. Ellis.

" Great is the affection of us for you, and also of the chiefs all of this place. Turned have all the chiefs of this cluster of lands to the word good of God. Instructing are we the Teachers, the people, in their books. Thus is the word (direction) of Kauikeouli, of Kaahumanu, and of Karaimoku. By and by the chiefs, with the people all, will be blessed by Jesus Christ. Rejoicing greatly are we all in God, in his goodness to Hawaii.

" Gratified (pleased) greatly have been the chiefs with Lord Byron in his good conduct, and with (the friendship of) King George. May Jesus Christ be with you until ended is your residence in this world.

(Signed)

" THOMAS HOPU."

On the following paragraph of your Review I will only offer a passing remark.

" Indeed, we cannot help thinking that the progressive spread of Christianity would be greatly promoted and has-

tened if the good people of England, who raise such vast sums annually for the maintenance of evangelical preachers, would send out, in lieu of them, an equal number of the brethren of the Moravian church, whose simplicity of manners, and readiness to instruct the people, among whom they are placed, in the various trades and occupations of civilized society, are admirably calculated to inspire confidence and give encouragement to barbarous nations to follow their example; by such means the progress of civilization and Christianity would go hand in hand."

To the laborious, effective, and benevolent exertions of the Moravians, I desire to add my feeble but cordial testimony. But to the contrast wished to be established in this passage, I decidedly object. It is incorrect in both its parts, and unfair to both parties. Does it mean to insinuate that the great, or exclusive object of the Moravians is to civilize the savages they attempt to convert? Or does it mean that they employ civilization as the instrument of converting the natives, instead of Christianity as the means of civilizing them? In either or both of these senses, it is untrue. None would more decidedly object to this view of their philanthropic exertions, than the Moravians themselves. They know well that the doctrine of the cross has wrought wonders, when all other means failed; and that their most splendid achievements in civilization are the effects, and not the cause of the reception of Christianity.

I equally object to the other point of the contrast, that other Missionary Societies neglect the civilization of the savage tribes among whom they

labour. The contrary is well ascertained to be the fact. The efforts made by the London Missionary Society, with whose operations I am more particularly concerned, are well known, and must have appeared in the preceding statements of this letter. In Africa, in Madagascar, as well as in the South Sea Islands, they have expended much money as well as much effort of various kinds to introduce the arts and comforts of civilized life. The present situation of the people in those fields of labour, sufficiently proves, that the efforts bestowed on them have not been altogether in vain. "The good people of England," therefore, have been quite before their learned instructor on this subject.

I have now disposed of most of the charges preferred against the well meaning, but foolish Missionaries. There is only one of any importance which remains, but which it would be very improper to pass in silence, as it is the learned Reviewer's explanation of the principle which accounts for the leveling conduct of the American Missionaries. I am sure he must have been greatly delighted when he made this discovery, and it would be a grievous wrong to deprive him of his triumph.

"The apprehension of civil war, expressed by Captain Beechey, appears to be owing to the misapplication of another text of Scripture, which says, that in the kingdom of heaven none is before or after another,—none is greater or less than another;—which, as the American teachers apply and expound it, is exactly to tell these poor creatures, that 'all men are equal,'—a doctrine which Mr. Bingham's countrymen are more ready to preach than to practise. The effect it had produced

in lowering the authority of the chiefs was visible enough. Boki complained grievously that where two thousand of his tenants once willingly worked for him a certain number of days, at seed-time and harvest,—which is the condition (something like our soccage-tenure) on which they hold their lands,—he could scarcely now prevail on ten to comply with the old custom.”

A text of Scripture, Sir, is an important authority both with Missionaries and Reviewers; and we well know that almost every evil in religion has been bred from the “maggots of corrupted texts.” This text of Scripture, however, astonished and puzzled me. It led me to suspect there might be more in American republicanism, and even in English radicalism, than I had supposed. To men who are fond of these things, the authority of a text of Scripture, giving even a semblance to the doctrine, that all men are equal, must be very valuable. I began to think, there may be something in the insinuations against this intermeddling Mr. Bingham. — When lo! on a little reflection, I found that this text of Scripture, so sadly perverted, is no text of Scripture, and rests on no better authority than Boki’s letter, at the end of the Review. It does not belong to the Bible at all. No such phraseology occurs there; but something like it respecting the Trinity, occurs in the Athanasian Creed, which the American Missionary does not acknowledge, and which he would be among the last to substitute in the place of the Bible.

Such is the upshot of this grand discovery, and such are the qualifications of this dictator of the

laws of civilization and of Christianity. The good people of England will surely put their Missionaries to school to the editor of the Quarterly Review, or his learned and accomplished co-adjutors. They will be there taught how to produce opposite effects, by the employment of the same means ; how to form Missionaries who shall be at once indolent and stupid, and enterprising and intelligent ; how to find men who shall be destitute of common sense ; and yet produce such works as the " Tour through Hawaii ;" who shall be themselves the most miserable, misguided fanatics, and yet their converts shall be amiable, shrewd, and happy. All this the good people of England may believe if they choose, on the same authority on which they are called to believe that Boki wrote a letter in a language he was never taught to write, mis-spelled his own name, used phraseology containing ideas he could never have acquired, and employed letters which belong not to the only alphabet, he ever knew. All this they may receive on the same high authority, which supposes the good people of England do not know the difference between the kingdom of heaven and the Trinity, or the Bible and the Athanasian Creed—that there is a text of Scripture which says, " In the kingdom of Heaven none is before or after another,—none is greater or less than another ;" and that the mis-application of this text is the cause of American republicanism, and of civil wars in the Sandwich Islands !

Really, Mr. Editor, when you inserted this article, and rested your authority for its statements

on the testimony of Captain Beechey, you did take it for granted that the good people of England were very silly. But, I think I have said enough to satisfy you, or at all events my readers, that the silliness is not all on one side. When you confine your essays to science and literature, I always read them with pleasure, and often with great satisfaction. On these subjects you are at home; because you understand them. But, religion is not your *forte*; and if you will take a hint from a humble individual, you will in future let it alone. Be assured you will never promote the respectability or influence of your work, by ungenerous attacks on what ought to be considered the distinguishing honour of our country.

Great Britain, Sir, is not more eminent for her prowess in arms, her success in commerce, and her rank in science and art, than she is for her philanthropic exertions in diffusing the light of knowledge and of Christianity over the world. Possessed of more ample resources than any other nation under Heaven, those resources her Christian population delight to employ in the noblest efforts in which men can engage. Animated by motives of the purest and most godlike nature, they unite their counsels and contribute their property to send that boon of mercy to others, which they have themselves received from above. Rewards of an earthly nature they neither seek nor care to enjoy. The luxury of doing good is their only recompence on earth, and the approbation of God is the high and inspiring principle of their future expectation.



Under the fostering encouragement of British zeal, and the protection of the British name and government, a few devoted men have gone forth on an embassy of mercy to some of the most savage nations of the globe. Separated from their friends and country, and placed at the mercy of the barbarians whom they desire to save, have these excellent individuals laboured under every privation, and surmounted obstacles, which mortal courage would have vainly encountered. That they have so far succeeded in their attempt, you Sir, will not venture to deny. They have planted the standard of the cross where it never waved before. They have added new regions to the geography of Christianity. They have increased the number of its triumphs, and brightened the splendour of its victories.

Their's has not been a barren or useless enterprise. The conflict has been hard, and the suffering endured considerable; but these are nothing to the fruits which have been produced. Over regions of mourning, lamentation, and woe, they have spread gladness, and peace, and prosperity. They have converted the breast of the savage, rankling with enmity, and the abode of every hateful and destructive passion, into a temple of love and purity. The man who lived but to suffer, and died but to perish, has been saved from wretchedness, and made the partaker of immortal hope. The soul overspread with darkness and desolation, has been filled with the light of Heaven, and converted into a paradise of God.

In the regions over which this benign influence has been spread, bloodshed and anarchy no longer prevail. The club is changed into a plough share, and the spear into a pruning hook. The howl of superstitious fear has given place to the language of prayer; and the yell of war to the song of praise. The demons of idolatry no longer exercise their horrid influence; but have fallen before the face of Him whose reign is righteousness, and whose empire is love.

Civilization is advancing with rapid strides in connection with the progress of religion. The kraal of the Hottentot is supplanted by the well built village, rapidly advancing to a town. The hut of the Tahitian is forgotten in the comfortable house, and the neatly constructed furniture. The savage canoe has given place to ships of burden; and lawless plunder is abandoned for equitable commerce.

By the exertions of these despised Missionaries, new fields of discovery have been opened to the philosopher. They have penetrated into regions where the foot of other travellers has never trode; and have explored many regions unknown before. They have presented man under aspects the most peculiar and interesting in which he can be contemplated. They have added new facts to his natural history, and new features to his physical character. They have added fresh languages to the vocabulary of the earth, and presented in written forms, alphabets and tongues unknown in the literature of the world. They have opened new

refuges to our ships, and new channels to our commerce, and multiplied the friends of our country. Apart from Christianity, to the philosopher, the politician, and the philologist, the labours of these men must be interesting; and to hold them up to scorn, as you have done, is no less a violation of good taste, than of all right feeling and principle.

Do not suppose, that I mean to claim for the men, or for their work, the character of perfection. No, Sir, the men are human creatures, and to err is their's. Much imperfection has attached to all the plans, and to all the individuals engaged in prosecuting them. But a divine blessing has undoubtedly rested on the engagement, and we may fearlessly appeal to the fruits, for evidence that the work is God's.

I know that both in the South Sea and Sandwich Islands, various attempts are at present making to injure the work of God, and mar the comfort and success of the Missionaries. There are individuals, of whom other things might be expected, acting a most guilty part towards the simple unoffending natives; and who find it necessary to blacken, if possible, the Missionaries, to justify their own nefarious and criminal conduct. Finding that it is no longer practicable, as formerly, "to work all iniquity with greediness," they are endeavouring to revenge themselves on the persons who have taught the Islanders a pure morality, and the value of property, as well as the salvation of Christ. But they must not be allowed to go on, if they will not take a hint in time. Both the parties and

their conduct are known, and it cannot be doubted that a representation made in the proper quarter, of what is taking place, will not be made in vain. Should it be so, there is a voice in Great Britain, which can speak in thunder, even across the Pacific Ocean, and which will make the ears of the most hardened enemy to tingle.

If, Sir, the Missionaries must be decried, are we not entitled to ask, Whom would you substitute in their place? When are your eminently wise and prudent men to go forth to the work of benevolence? Depend upon it, we shall rejoice, when better qualified instruments undertake the cause, and proceed under a wiser direction. But is the world to run on in ruin, and are men to be left recklessly to perish, till the philosophers and literati of the earth engage for their deliverance? Till then, is it generous, is it philosophical, is it just, to vilify the only agents, however humble, and the only means, however contemptible, which are employed in the high and holy service of the world's renovation?

Do not suppose, Sir, that the observations of this letter, are dictated by resentment or fear. Indignation we must feel, at conduct which we hold to be disingenuous, illiberal, and unchristian. But resentment we neither feel nor cherish. The cause is not ours, but the God's whom we serve, and to Him we commit its avengement. In His hands, we know it must be safe; and therefore we have nothing to fear. Your efforts may be continued; and they may increase in malignity and effect: but depend upon it they must fail. We

know too well the ground which we occupy, and are too much encouraged by the progress which has been already made, to fear any thing for the future. The cause of Christ must go on and prosper, though the powers of darkness, and the *Dii majorum gentium*,—the principalities and powers of the literature and science of this world, should do their worst. The Saviour must reign till all his enemies be made his footstool; and whether those enemies be found among the savages or the civilized of the earth, they must and shall be subdued. The period is coming when all that has opposed and obstructed the progress of His kingdom, shall be swept away; and all who have promoted it shall be visited with his favour:—when the names of a BARROW, and a BEECHEY, and others that might be mentioned, shall perish in the wreck of the literature of the world; and when those who first preached the doctrine of the cross to the savages of Tahiti and Hawaii, shall be held in everlasting remembrance.

I am, Sir,

Your obedient faithful Servant,

WILLIAM ORME.

MISSION HOUSE,  
Austin Friars, London,  
Sept. 1, 1827.

## POSTSCRIPT.

---

**AFTER** the whole of the preceding letter was written, and a considerable part of it printed, I received from America a variety of documents which completely corroborate and authenticate the statements and reasonings of the letter. In the New York and Boston Papers, a series of important papers occur, which show how the friends of Christianity in America view this unjustifiable attack on their benevolent exertions. I consider it my duty to give the documents entire, as it will afford the opportunity to our transatlantic brethren to speak for themselves to the people of this country. It is what I feel to be due to them, while it is a high gratification to myself to be able to state, that the friends of Missions in this country are one with their American brethren, and most sincerely rejoice in all the good which they have been the instruments of effecting.

The views and reasonings of the several writers will be read with great interest; especially the statements from those who have visited the Islands.

Mr. Stewart, whom I had the pleasure to know when in this country, and who is an excellent, well informed, and devoted Missionary, says every thing in his letters which can be required to satisfy the most sceptical mind as to the real facts of the case.

I need only add in reference to these documents, which I

insert without alteration, that I am not to be considered as adopting all the reasonings and phraseology of the writers, or bound to account for some trifling discrepancies which exist among them.

In confirmation of what is stated at page 78, I have just observed in the Morning Herald of Monday, the 17th of September, a letter dated Huahine, January 16, 1827, in which, under the guise of apparent candour and friendship, an attempt is made by the writer, who does not think fit to give his name, to mislead the public of this country, respecting what has taken place, or is now going on in the South Sea Islands. This person repays the kind treatment he appears to have received from the Missionaries, by giving a most distorted account of the effects of their labours. He does not venture to deny the change which had taken place among the natives some years ago; but if he is to be believed, they are fast returning to their original barbarism and impurity; little progress has been made in civilization; the Missionaries are wanting in attention to the diseases of the people which are the result of their immorality; and nothing is to be expected but the recurrence of civil wars and bloodshed.

This letter, from the ignorance and inconsistency which it discovers, is unworthy of attention; but as it offers an opportunity to warn the public against such insidious, anonymous attacks. In the last Report of the Missionary Society, containing the latest intelligence then received, it will be seen, that there are many congregations in the Islands going on in a very prosperous manner. At the annual meeting of the Tahitian Society, held in May, 1826, 6,000 persons attended, 1,100 sat down to the Lord's Supper; and it appeared, that during the preceding year 5,000 gallons of cocoa-nut oil had been subscribed for Missionary purposes. That the Directors of the Society are not disposed to represent the state of the South Sea Islands, as in all respects according to their wishes is evident from the following passage in that Report:

"It was natural to expect, that in so general a reception of Christianity, as had taken place in the Islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall away. We deeply regret to state, that, during the past year, among this class, including some of whom better things might have been expected, a deterioration in conduct has taken place ; while amongst many of the young people there exists a lamentable disregard of moral restraints. The Missionaries, however, trust, in reference to the former, that as the sincere Christian is now more clearly distinguished from the nominal professor, this state of things, however in itself to be deplored, will, eventually, be over-ruled for good.

"The endemic which has broken out in the Islands has caused great mortality among the natives of different ages. Such was the extensive prevalence of the disease, that a public fast was appointed, and prayers generally offered up for the removal of the afflictive dispensation ; but it is with deep concern we add, that this awful visitation of Divine Providence appears not to have been attended with salutary effects in the reformation of that portion of the people which has of late manifested indifference to the obligations of religion."

---

## NEW YORK ADVERTISER.

### *Quarterly Review and the Sandwich Islands.*

We stand pledged to repel the attacks of the Quarterly Review upon the American Missionaries at the Sandwich



Islands, and our obligation to do so is increased by the helping hand which the New York Enquirer has extended to aid the foreign editor in the dissemination of the slander. Were it not that the Quartely Review has always manifested equal contempt and enmity for all other Missionaries, except they wore the livery of the Church of England, we should charge their spleen in the present case, to the same hatred and jealousy which has ever governed them in their attacks upon this country. And we apprehend that we are not far from the truth when we suppose, that hatred of the American name, and jealousy of American influence in those Islands, with an equally strong disrelish for genuine Christianity, have combined to produce the virulence and falsehoods to which we have reference. That the editor of the Enquirer should echo the calumnies of the Reviewer, is not surprising. The Missionaries have gone forth armed with the *Gospel* instead of the *Talmud*.

The calumnies of which we complain, as we have already stated, are contained in a review of Mr. Ellis's Narrative, and of the Rev. Mr. Bloxam's Journal;—the Rev. Mr. Bloxam having been chaplain of Lord Byron's ship. And it is from his book, together with some letters from a Captain Beechey, who touched there on his way to Behring's Straits, that the misrepresentations have proceeded. Fortunately, however, we have the means of an ample refutation at hand. An intelligent American gentleman, who has resided a long time at the Sandwich Islands, who was there during the whole time of the visit of the Blonde, an eye-witness of all the transactions, and who has lately returned to this city, has already furnished us some information from thence, which is before the public. Into his hands we put the Quarterly Review the other day, and he has furnished the necessary facts for a reply, with which we will proceed, without further preface.

"There was one point," says the Reviewer, "on which Lord Byron appears to have felt some uneasiness, and this

was the tone, manner, and line of conduct of the American Missionaries, particularly one of the name of Bingham." [And yet Lord Byron and the Missionaries contracted the highest regard for each other, and exchanged civilities, and held an intercourse of a most friendly and delightful character. Shall we doubt the Reviewer's statement, or his Lordship's sincerity and honour?] "The influence," continues the Review, "which this man had acquired over the simple natives, and his uncalled for interference in petty concerns, wholly unconnected with his mission, were but too manifest on several occasions; but never more *openly* nor more *offensively*, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people had assembled to see the show; when, behold! a message was received from Mr. Bingham, 'that on the near approach of the Sabbath, prayer was a fitter employment!'—and such was the ascendancy which this man had gained, that the two poor children [O dear!] were carried off in tears, and many of the chiefs and people followed to the Missionary meeting."

Now, it so happens, that our informant was present on this very occasion; and the fact is, that instead of Boki wishing particularly to have the very Reverend Mr. Bloxam entertain his countrymen with his magic lantern on Saturday evening, it was his reverence himself who requested it! Mr. Bingham, who went from Connecticut, where they commence the Sabbath at sundown on Saturday, and end it at sundown on the Sabbath, was consulted by the chiefs. He, of course, considered it an infringement on the Sabbath, and merely stated to the king and chiefs that it was improper to have such exhibitions on that evening. Nor is it true that "the poor children were carried off in tears." Not a tear was shed by the king or his sister. Mr. Bloxam, however, was much offended that he could not prepare himself for the solemn duties of the Sabbath by studying a magic lantern, instead

of his Bible, and spoke in very disrespectful terms of the Missionaries. But even had the story, as stated by Mr. Bloxam, been true, it would only have shown that the Missionaries have acquired an influence no less powerful than salutary, considering the short time in which it has been effected; and if such influence has "*never*" shown itself, as the Review asserts, "*more openly or more offensively*" than on this occasion, we think the world will agree with us in saying, that no evil has been done, or can be apprehended from it.

The Missionaries are charged with "creating much mischief among the Islanders;" with being destitute of common sense; with very little judgment, and little acquaintance with the human heart; "not able from their education to handle the doctrinal subjects of the Bible;" with "attempting to force the darkest and most dreary points of puritan discipline upon the simple-minded Islanders, whose character and habits made it so clear that an exactly opposite course ought to be adopted." The subjects of their discourses are of the most abstruse kind, which the hearers cannot understand, and the preachers are unable by education to explain.—"They hold out to their disciples, little or no encouragement, either by precept or *example*, to industrious habits. The shoe-maker who may have left his stall, and the tailor who has escaped from his shop-board, to commence evangelical preaching, would think it degradation to instruct those poor Islanders in the use of the awl or the needle. They force the natives to spend all their time in preaching, praying, and singing. The naked, or half-naked converts of Owyhee are required to attend church *five times every* day. On Sundays they are strictly prohibited from cooking any kind of victuals, or even from making a fire!" Boki, it is added, "was refractory on this point, and insisted on having his tea on Sunday mornings, as he was accustomed in London; the English were as good and religious a people as they were, and yet he saw thousands walking and riding in the parks on Sunday; and saw no sign

of the Sunday dinner being worse than the Saturday."—  
[probably better.]

Had the writer in the Review taken the trouble to inform himself at all, of the character, talents, learning, and other qualifications of the American Missionaries, he could not have summoned hardihood enough to slander them as he has done in these respects. We say emphatically, that not one of the assertions we have above quoted is true. These, "no doubt well-intentioned men," as they are sneeringly denominated by the Reviewer, instead of "creating much mischief among the Islanders," are daily averting and banishing mischief, and reforming the Islanders to their great satisfaction. So far from preaching from difficult and abstruse texts, they select the most simple and comprehensible subjects. The Missionaries did not go there to teach them handicraft employments; but there were mechanics in their train who have not been idle. The Missionaries teach them all that is consistent with their duties, while their wives teach the native women to sew and make dresses. Instead of compelling the natives to go to church *five times every day*, they have regularly but three services a week, two on the Sabbath, and a lecture on Wednesdays. Neither Boki nor any other chief was even known to complain because fires were *tabooed* on Sunday. On the contrary, it is deemed a salutary regulation. The simple truth is, it generally takes the natives two-thirds of a day to get their wood and cook their *tara*; and if allowed to do it on Sunday, they would not have time for church; and no inconvenience arises from doing their cooking on Saturday. In cases of sickness they are allowed to make fires on Sundays, and foreigners can do it whenever they please. But the facts in the case apart:

Does not this quotation convict itself in the eye of common sense? How can a man bind himself so palpably as to deny an example of industry to American Missionaries at the Sandwich Islands? Yet with the almost miraculous results of a few years before his eyes, in the total destruction of idolatry,

an acquisition of the native language, the publication of very many tracts and elementary books in it; the establishment of schools, and the teaching of thousands to read and write, and attendance at church, says the Review, "five times every day," this writer has the folly to say, this little band who have been thus employed, hold out no *example* to industrious habits. And it is the men who have accomplished all this, and more, whom the editor of the Enquirer, with consummate audacity, says, "the Sandwichers should put, on the first fair day, when the wind blows off land, on board some vessel bound for Europe or America."

The Reviewer again asserts, on the authority of Captain Beechey, whom the Enquirer has kindly volunteered to endorse as "a gentleman, scholar, and officer of high integrity," that "the efforts of the few zealous Missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American Consul. The fishery is almost deserted, and nothing flourishes but the Missionary School." Captain Beechey likewise says, "a civil war" is seriously apprehended, from the preaching of that monstrous doctrine to "these poor creatures, that all men are equal."—"The effect it had produced in lowering the authority of the chiefs was visible enough. Boki complained grievously that where two thousand of his tenants, [otherwise subjects or slaves,] once willingly worked for him a number of days, at seed-time and harvest,—he could now scarcely prevail on ten to comply with the old custom!" Sad state of affairs truly, for lazy royalty, that chiefs and kings should be obliged to hire labour and pay for it like other men! This disorganizing *equality*, it seems, comes of having Missionaries, and meeting houses, and learning to read. Can any thing more loudly speak their praise? Can the changes of the times extort from legitimacy and irreligion, [synonymous?] a

pang more creditable to the potency of free and evangelical enquiry? But irony apart, since we have it in our power to present a grave and positive refutation: it is not true; then, that "thousands of acres of land, that before produced the finest crops, are now sandy plains;" or that the labours of the Missionaries have produced a neglect of their humble agricultural pursuits. So far from it, the Missionaries are themselves eminent patterns of industry, and there never was a time when more land was under cultivation, than when Captain Beechey was there, and provisions were never more plentiful. It is true, however, that they were not as cheap as formerly, because the Islands are becoming daily a greater place of rendezvous for ships engaged in the commerce of the Pacific. The fisheries, also, are as well attended to, and as flourishing as ever. In regard to the assertion, that the young king was necessitated to send to the American Consul to beg bread, in consequence of the scarcity of provisions, our informant, who was there at the time of Captain Beechey's visit, declares it to be unequivocally false. He has never known want, and could at any moment have provisioned four thousand people. Such assertions, our informant adds, are shameful, coming from a man who had been treated with the hospitality that the king extended to Captain Beechey. The fact however, is, that Captain Beechey, like Parson Bloxam, had his "private griefs." He dislikes the Missionaries, because they advise the young king not to go on board of ships to convivial parties, and the regents and high chiefs are of the same opinion. On one occasion, Captain Beechey invited the young king to a party on board his ship, and requested him to bring along whomsoever he pleased. The king insisted on Mr. Bingham's going with him. The consequence was, that Captain Beechey was very much enraged. He spoke disrespectfully of the Missionaries, and treated them insolently while at Oahu. Captain Beechey represents the queen mother as "a dissolute woman." This, likewise, is untrue. She is an exemplary woman—rigidly so. But

we have heretofore explained the causes why the British dislike the queen. Dissolute men from that nation, have been labouring to make the young king as dissolute as themselves: The queen, the chiefs, and the Missionaries, have thus far laboured successfully to prevent the fruition of their hopes, and hence the bitterness with which they are assailed.

The natives are represented by the aforesaid Captain Beechey, as being so in love with learning to read, so intent on their salvation, so fond of preaching and praying, that they work not at all. The Island, since the conversion of the people, has become nearly depopulated—"the natives having grown so lazy, as to cook their food but once a week; in consequence of which, it becomes sour and unwholesome, and produces complaints of the stomach, which carry them off." This Captain Beechey must be a *whaler*, (and it is the most clement supposition we can make for him,) and fond of telling *large* stories—vulgarly called fish stories. The American public need not be told that these representations are totally false. The character of the natives of the Sandwich Islands is elevated in every respect, where it has been touched at all, by the labours of the Missionaries. It is freely admitted, that their efforts have a tendency, natural and desirable, to establish what in their native state was not practised there, some sense of justice and natural equality. Such, as that "the son should inherit his father's property, instead of its falling to the chief." Laws are established for prohibiting robbery, murder, drunkenness, theft, &c.; and is it pretended, that men rescued from these vices, and taught to read and write, and respect themselves, have retrograded in the comforts and respectability of their lot? The Sandwich Islanders are naturally, and proverbially, indolent,—but Christianity has not made them so. On the other hand, it has greatly improved them.

It is a favourite point with the Review, to create a belief that the Missionaries are dangerous in a political view, and aim at controlling the government of the Island, through their

influence with the chiefs. It inserts a letter from Boki, whose *legitimate* notions, both as to morals and equity, have a strong European type, he having had some intimacy and conference with at least one of its crowned heads. This letter of Boki, if genuine, is so contradictory in itself, and so totally false, that it is impossible to give it the weight of a feather. Boki has never been supposed to be a Christian; and as for his morality, we have shown that it is of the most accommodating character. But our informant, who knows Boki well, does not hesitate to declare, that he never wrote the letter attributed to him. He says, that although many other natives write even better, yet Boki cannot write as well. He believes that the letter has been got up by the enemies of the Missionaries, and Boki, (if it was his signature,) induced by designing men to sign it, without knowing its contents or bearing. Boki, says our informant, is one of those good natured men, who endeavours to please the whites in every thing, and affects to coincide in opinions which he does not in reality entertain, for the sake of obliging his friends. This was the chief in the illness of the regent, who yielded, when female chiefs and subjects were firm, to the iniquitous, and shameful demands of the officers and crew of a certain United States vessel.

In conclusion, we say, the American Missionaries do not interfere at all in the civil and judicial concerns of the Islands; they have nothing to do with making or executing the laws. Their business is to instruct the natives. Happily, they have the confidence of the chiefs, most of whom have become genuine converts to Christianity, and their presence in the Islands is counted by them and the people, as a most signal blessing. Having overcome in a great measure, the appalling obstacles which met them at the commencement of their career, and planted the vineyard of the Gospel with distinguished success, they now find themselves beset by those who should be their friends, and assailed by hands which should



sooner wither, than molest a work so beautiful, so charming, so sacred.

---

*From the Sag-Harbour Watchman, June 9.*

The New-York Enquirer of the 29th ult. contains an article respecting the American Missionaries on the Sandwich Islands. Mr. Noah has made, in this article, according to the most authentic information which he can obtain, a very unfavourable and incorrect representation, both of the qualifications and conduct of the Missionaries, and the situation of the Islanders themselves. As the statement alluded to is calculated, in our opinion, to mislead the public mind, we shall present a few facts and observations, on the authority of Captain M. Sayre, of the ship Marcus, who has just arrived at this port from his second voyage to the Pacific Ocean. Captain Sayre, who is a gentleman of intelligence and observation, and whose veracity may be relied on, visited the Sandwich Islands on both his voyages; and on his last voyage, he spent several weeks on those Islands, and took great pains to ascertain the real character and conduct of the American Missionaries, from their friends as well as enemies; and he says that their conduct, instead of being, as the Enquirer states, "mischievous," and "excessively absurd and outrageous," has been, in his opinion, moderate, firm, dignified, mild, and christian; and that the censures which have been passed upon Mr. Bingham, either on those Islands, or in this country, have generally come from the enemies of religion, and ought to be viewed by the public as gross calumnies, originating almost exclusively from a spirit of hostility to the Missionary cause. And with regard to the natives being "required to attend church five times every day," and being "forced to spend all their time in preaching,

praying, and singing," nothing of the kind occurred during his stay on the Islands, neither could he learn that it had ever been done. There had, however, been some irregularities and inconsistencies in the meetings conducted by the natives, which had been spoken of as such, and corrected by the Missionaries,—all which might very naturally be expected among an unenlightened people. The truth is, the little time which they are in the habit of devoting to religious duties, instead of interfering with their secular concerns, makes them more regular and diligent in their attention to business. Although it is stated that "provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American Consul," yet we are assured by our informant, that ten ships can now obtain supplies on the Island of Oahu, where one could not, before the arrival of the Missionaries. That class of the community particularly devoted to books and instruction, were formerly an idle train, who followed the king from place to place, and spent their time in foolish plays and games. We are further informed by Captain Sayre, that the Missionaries, instead of attempting "to force the darkest and most dreary points of puritan discipline upon the simple-minded Islanders," instruct them in the simple, plain, practical truths and precepts of the Gospel; and their efforts, instead of "tending as fast as possible to lay waste the whole country, and plunge the inhabitants into civil war and blood-shed," have an influence directly the reverse. Captain Sayre had considerable conversation with Governor Adams of Owhyhee, an intelligent and observing man, who informed him that he had never been able to discover any thing in the Missionaries, and particularly in Mr. Bingham, at variance with their profession; and that their instruction was good and calculated to make them more happy and peaceable, and it had produced these effects, so far as they had been influenced by it, throughout the Islands. Governor Adams farther observed,

that the natives were not required to neglect their land, but were taught to be industrious—the Governor appeared to be decidedly in favour of the Missionaries, notwithstanding the influence of some American residents and an English Consul to draw off his attention.

As to Boki, we are informed, that since his return from England, where he derived little or no advantage in regard to religion and morality, he has been a very suspicious character—till quite recently, he has done much for the Missionaries, but has now taken a different stand, declaring that the great men of England, such as King George and his prime minister, gamble and spend their time in play, &c. and that he may do the same with equal propriety; and that he does not wish to be subject to the moral instruction of the Missionaries. Those acquainted with the indefatigable pains taken by foreigners, who are hostile to the Missionary cause, to draw him away from good instruction, will not be surprised at the bold step which he has taken—his authority however is limited, and causes but little fear among the Missionaries. Captain Sayre informs us, that the chiefs generally are decidedly moral, friendly to the Missionaries, and many of them profess religion: and that this is the great cause of the opposition from foreigners—they are disturbed and restrained in their unlawful and licentious courses; and it is very natural to suppose that the restraints thus imposed upon their wicked indulgences by the light of civilization and Christianity, diffused among the natives by the Missionaries, would awaken the hostility of the unprincipled and profligate to the cause of religion, and occasion the Missionaries themselves to become the objects of their hatred and vituperation.

---

*From the Boston Daily Advertiser.*

TO THE EDITOR.

Sir,

The following letter was received by a recent arrival from the Sandwich Islands. It was written by a Missionary who resides at Kiruah, in Owhyhee, and who is personally known to a considerable number of the inhabitants of this city; and was addressed to the Rev. Rufus Anderson, Assistant Secretary of the American Board of Commissioners for Foreign Missions. By inserting it you will communicate to the public a most interesting article of intelligence, and oblige your's, &c.

JEREMIAH EVARTS,

Corresponding Secretary of the A. B. C. F. M.

*Boston, June 1, 1827.**Toeaigh Bay, Owhyhee, Nov. 2, 1826.*

My dear Brother,

I snatch a few moments this evening, to improve an opportunity that offers to send to America, by way of Woahoo, in writing a hasty letter to you, my distant brother.

We have, of late, been privileged by a visit from several of the chiefs of the leeward islands, who we hope belong to the kingdom of our Lord. They spent a month or upwards at Kiruah and vicinity, where we have been gratified and encouraged by their example and influence in behalf of religion. The object of their visit is to extend the knowledge of Christ and his Gospel to all their people; and to prepare them for the reception of a code of Christian laws. In the prosecution of this object, they have come hither, where are assembled the whole people, inhabiting Kohola and Hamakua, to receive the laws which are about

to be published. I have also improved the occasion to follow them, in order to preach the Gospel to the many thousands here collected. I arrived here this morning in a canoe, having left my home yesterday, and hope to be enabled to preach to the people daily until my return.

Mr. Bingham and family still remain at Kiruah, where we are revising the Gospel of Matthew for the press. Mr. Richards and family have just returned to Lahaina after a visit to this island of six weeks. His stay was protracted in consequence of information received from Lahaina, of the base conduct of the crews of several English and American whale ships, who had threatened to kill him if they could find him; because through his influence, a stop had been put to prostitution. They went in a body to his house to demolish it, but found it carefully guarded by some friendly natives; when they turned away to another part of his land, and took away his hogs and fowls as their booty. A Mr. Butler, a resident at Lahaina, and who has long been an enemy to the Mission, was with them to point out his premises and property to the sailors. The women all fled to the mountains, and with them Kekauonchi, the chief woman, who had charge of the place during the absence of Hoapili, Governor of Mani. For several days in succession, the sailors prosecuted their search through the village for women, breaking into houses, and taking away the property of the inoffensive inhabitants, who looked on without assaulting them, because their chiefs were gone who should lead them. They bore the spoiling of their goods with fortitude, knowing that it was for righteousness' sake that they were called to suffer: but they yielded not an inch in complying with the demands of the ships: and the sailors, at last, abandoned their search, and hired their captains to take them to Woahoo, in hopes of getting women there. This is but a specimen of the abuse and insult that the Mission is daily receiving from our own countrymen and other foreigners, who leave no means untried to bring into

discredit, not only us, but all who profess to have become pious.

The principal spite of foreigners is levelled against our dear brother and fellow-labourer, Mr. Bingham: but you may be assured, that the brethren consider it a common cause, and equally as much against the whole body as against him; and we feel it to be our duty publicly to give him and his measures, so far as they have come to our knowledge, our decided approbation.

*Sabbath Evening, Nov. 5.*

I have just returned from the services of this day, where I have preached twice to a congregation of more than *ten thousand* listening hearers. They were assembled in a cocoa-nut grove, and I delivered my message to them in the open air. The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity and an interest to the scene, which I have seldom felt.—The Lord helped me to speak as one standing between the two worlds,—as an ambassador of reconciliation between God and his fallen creature man, revealing to him a covenant of grace.

It is a truly interesting and pleasant service, to be the messenger of peace to perishing immortals; and, in a special manner, this service is pleasant, when it is connected with the persuasion, that those for whose good we are labouring, are anxiously desirous of the light and knowledge that lead to salvation. Such, my brother, is the state of this people. There was never, perhaps, a time when the prospect of complete success to our enterprize was greater than at present. Could you but witness, for one day, the order, the attention, the anxious eager look, and observe the tear which

starts in the eye of the tawny sun-burnt savage, and the countenance of hope and joy as he casts his eye upward to Heaven, upon hearing the terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put it into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

But I must leave you here, as the messenger waits to carry this to Woahoo. Remember me affectionately to all my Christian friends in Boston, and assure them of the undiminished regard which J. and Mrs. Bishop still feel towards them, and of the happiness which we enjoy in the blessed work in which we are engaged.—Adieu.

Your's affectionately, in the best bonds,

ARTEMAS BISHOP.

*Rev. R. Anderson, Boston.*

---

The following excellent article from the Rev. Mr. Baldwin of this city, was published in the outer form of the Enquirer, of this morning, but it so completely sustains our refutation of the slanders of the Quarterly Review, that the editor has found it convenient to make no reference to it. In regard to the letter of Boki, upon which the editor of the Quarterly Review places so much reliance, the genuineness of which we have questioned, and which Mr. Baldwin also questions, we have now the means of pronouncing it unhesitatingly a fabrication. Two gentlemen of veracity have called this morning, who are well acquainted with Boki, and who happen to know that he cannot speak English—much less write it. These gentlemen also fully confirm the truth of all that we have

stated in reply to the Quarterly and Enquirer, and have furnished additional facts which we may use at our leisure.

*To the Editor of the New York Enquirer.*

Mr. Editor,

I believe it is a principle with you, to present your readers both sides of a disputed subject: particularly when it pertains to religion. This impression, at least, of your liberality, leads me to ask the privilege of a few remarks on an article in your paper of Friday, the 25th instant, in relation to the American Missionaries at the Sandwich Islands. As I do not belong to what is there characterized as a "nest of angry hornets;" (which, by the way, I dare assure those who will be at the pains to enquire, will prove to be quite a different sort of animal,) and have no *personal* interest whatever in making their apology, you will doubtless give my testimony its full value. With this introduction, I am prepared to say, *that I do not consider the censures in the Quarterly Review on the conduct of the American Missionaries at Owhyhee, entitled to much credit, for the following reasons:—*

1. I am well acquainted with the moral and literary qualifications of the individuals stigmatized. With Mr. Bingham, in particular, I have personal acquaintance. They are not ignorant men, who "are unable by education" to explain the subject of their discourses; nor are they intolerant bigots, who would be likely to require "their half-naked converts" to neglect the proper business of life, and spend all their time in preaching, praying, and singing. The extracts themselves, carry their refutation along with them, to every person acquainted with the character, education, enlarged and philanthropic views of Mr. Bingham, and his associates in the Sandwich Islands Mission.

2. I know something, in common with other Americans, of the character which pertains to the Quarterly Review. I do



not now refer to the disposition which its pages have manifested to deny every thing American: though as politicians, and very servile ones, the editors might well be expected to look with a jealous eye upon American influence of any sort, in the Sandwich Islands; but I refer to the characteristic hostility of its pages to Missions. "A bad authority," you have justly termed it, "when speaking from itself;" but on no topic worse, I shall add, than when speaking of Missionary operations. For proof of this remark, I refer the reader to the volumes of the *Christian Observer*, an English work of superior merit, whose editors, though members of the national church, have found plenty of employment in correcting the misrepresentations which this same Review has given of *English Missions*. What then, I ask, have American Missionaries to expect from an enemy that does not spare even their own countrymen; and that, too, after the rod of exemplary chastisement has been repeatedly felt? What have the *non-conformists*, and *separatical puritans*, (as they consider us,) of republican America to expect from those whose hostility to Missions is so great as to overbalance their zeal for extending the pale of their national, mother church.

3. I know something respecting the naval intercourse which American and English seamen have heretofore had with the natives of the Sandwich Islands; more, Mr. Editor, than I shall present to your readers. My ink is not black enough to write it. Let no one take offence, I mean not all that have visited those injured abodes of degraded, but immortal fellow beings. Every master has not given full license to his crew; every ship's crew has not demanded it as a sort of reward for months of hard service and strict subordination. But many, on reaching those ill-fated Islands, have broken away from all restraints, forgetting not only that they were Christians, but civilized men. I have the facts from the lips of those who could add in attestation, "*quorum pars magna fuimus*."

If such is the fact in regard to many of the *casual* visitors

of the Sandwich Islands, what must we expect of the majority of European and American renegadoes who are permanently resident there! Here, again, I would not be understood to characterize the entire mass of foreigners, who resort to that land of ignorance and vice.—But I do know, from indubitable testimony, that the very disposition which has led some to prefer a residence among an idle and profligate rabble of Heathen, is showing itself in bitter opposition to all attempts at moral reformation. And recently, not uncertain reports merely, but authentic intelligence of unprovoked outrages, disgraceful to human nature, have been making their way to Great Britain, which it became necessary for those most nearly concerned to anticipate by just such an article as that which has appeared in the *Quarterly Review*.

4. I have very little confidence in the documents from which the Reviewers make out their statements of the “mischievous over zeal of the American Missionaries.” Captain Beechey’s statement (whose ship’s crew, like some others, may have found the Islanders too much reformed for their purposes,) is entirely incredible. It is positively absurd to suppose, that a zeal to educate these people has led the Missionaries to discourage attention to agriculture, to that degree that the country is becoming waste and depopulated. It may answer for the *Quarterly Review* to circulate such statements among the inhabitants of another country; but American Christians know better what is the enlightened zeal of the men employed in our Missions. The letter ascribed to Boki is probably just what other communications from the same quarter have been—a complete forgery, the production of some Englishman or American, who has availed himself of this means to oppose the benevolent object of the Missionaries. I am persuaded of this fact from examining the letter itself. It has no one mark of authenticity. The spelling, indeed, is bad enough, but the style and idiom are strictly English. No imperfectly educated foreigner can have been

the author of it: least of all, could it have proceeded from the pen or the mind of a Sandwich Islander.

I cannot conclude these few remarks without expressing the satisfaction which I experienced in perceiving, from the tenor of this *foreign* attack upon the American Missionaries, that their integrity stands firm. Their enemy has, at length, changed the character of his representations. For some time after their arrival on those Islands, they were charged with conforming, even in their morals, to the natives themselves. Repeated efforts were made, by verbal reports and letters forged in this country, to destroy public confidence in their integrity. They were represented as deepening by their outrageous conduct, the depravity of the Islanders. Such slanders could not last always. The most respectable characters who visited the Islands, denied the representation in unqualified terms. But there remained another tack. And now, forsooth, these licentious gentlemen Missionaries are only a set of narrow-minded, fanatical puritans—who in their zeal to propagate religion, are in a fair way to starve the Islanders and themselves out of home, and turn the whole country into a sandy desert! Famine and war, and social misery are to be the dreadful results of their success. The contrast betrays the cloven foot of misrepresentation. I rejoice in the evidence thus presented, that these philanthropic men are steadfastly pursuing their work of elevating an abused and degraded people, above the morality as well as the insults of those who have disgraced the Christian name among them.

ELIHU W. BALDWIN.

---

LETTER FROM THE REV. C. S. STEWART, IN DEFENCE  
OF HIMSELF AND HIS BRETHREN, AGAINST THE  
CHARGES OF THE QUARTERLY REVIEW.

LETTER I.

*To Jeremiah Evarts, Esq. Corresponding Secretary of the  
Board of Foreign Missions.*

*Boston, July 9, 1827.*

My dear Sir,

Early after the arrival, in this country, of the March number of the London Quarterly Review, my attention was directed to an article it contains relating to the Sandwich Islands. The review of a "Voyage of his Majesty's ship Blonde, in the years 1824-25," is made an occasion of presenting to the public the characters, instructions, and influence of the American Missionaries residing at the Sandwich Islands, in a most erroneous and unjust light, and of conveying impressions of the design and result of their establishment there, as unfavourable as they are unfounded.

The legitimate ends of a Literary Review are, by able and candid criticism, to improve the public taste; by the presentation of correct sentiments to guide the public judgment; and by a facility of circulation, widely to disseminate knowledge, derived from authentic sources. If these are the principles by which the editors of the London Quarterly are governed, they cannot but desire the correction of any false statements, and the removal of any false impressions, made through their instrumentality; if these are not the principles by which they are actuated, when chargeable with such statements, and such impressions, they deserve to be publicly exposed.

I was prevented writing immediately, to you, Sir, on the subject, by an illness of some continuance, and afterwards

deferred doing it, from an expectation of speedily receiving a copy of the "Voyage of the Blonde." I was desirous of knowing, how far that work gives authority for the accusations and abuse of the Review; but not having yet been able to obtain the volume, I will, without further delay, place before you the personal knowledge I have of all the facts and circumstances adverted to in the article specified, with full permission to make whatever use you may think desirable of the communication.

I do not hesitate to assert, in the firm confidence of proving the truth of the assertion, that the Review, so far as it relates to the American Missionaries, is chargeable with *gross error, misrepresentation, and falsehood.*

Error in point of fact, is stamped on the very first page of the article. For some object—and no other is discoverable, than that of wresting from the American Missionaries, the credit of having introduced the religion of the cross at the Sandwich Islands—the writer, supported, as it appears, by Mrs. Graham, (a lady employed by the publisher of the voyage, to prepare the work for the press, from the notes of the Rev. Mr. Bloxam, Chaplain of the frigate,) says that Christianity "was planted (at the Sandwich Islands) by the *spontaneous will* of the *natives*, before any mission even of persuasion had reached them."

This declaration immediately follows an account of the destruction of idolatry by the young king Riho Riho; and is predicated on the baptism of two of his most distinguished chiefs. The whole sentence reads thus:—"From this moment (the overthrow of the idols and the burning of the temples) two chiefs possessed of great power and influence, Karaimoku, (better known by the assumed name of William Pitt,) and Boki, his brother, resolved to take the first opportunity of solemnly and openly professing Christianity; and accordingly, when Captain Freycinet touched at the Sandwich Islands in his voyage round the world, these two chiefs were baptized by the chaplain of his ship; and thus (to use the words of

Mrs. Graham,) Christianity "was planted by the spontaneous will of the natives, before any Mission even of persuasion reached them. It was not till the following year, that the American Missionaries landed on the Islands."

Now, Sir, let us for one moment examine this statement. The French Corvette, *Uranie*, under the command of M. Freycinet, arrived at the Island of Harsau, (Owhyhee) on her voyage round the world, on the 8th of August, 1819; she sailed again on the 16th of the same month, and after a visit of a few days at the Island of Maui and Oahu, took her final departure from the group, and pursued her homeward course by Cape Horn. The destruction of idolatry, and the abolition of the tabu system, did not occur till late in the month of November following. How can these two facts, with their dates established by incontestible record, be made to agree with the statement in the Review?

Had the writer of the voyage given the dates of the incidents, the sentence would have read thus: "From the moment of the abolition of idolatry in *November, 1819*, two chiefs, Karaimoku, and Boki, resolved to take the first opportunity solemnly and openly to profess Christianity; and, were, accordingly, *baptized on the 15th day of the preceding August*, when Captain Freycinet touched at the Sandwich Islands!"—Here, if in no other place, the author must plead guilty to a charge either of error wilful and deliberate, or of ignorance inexplicable in one of such high pretensions and positive spirit.

The truth of the circumstance to which the Reviewer has reference, is simply this: the Roman Catholic chaplain attached to M. Freycinet's vessel, was in the practice of baptizing natives at many of the Islands visited by that navigator, from a belief that even uninstructed Heathens, though utterly ignorant of the nature and design of the ceremony, would, by it, be rescued from endless perdition. It has been boasted of him, by persons holding the same religious creed, that he thus saved the souls of many thousand Islanders during the

voyage. On his arrival at the Sandwich Islands, the same motive led him to baptize many there. Karaimoku, though still in the darkness and degradation of open idolatry, was of the number. A minute account of this baptism is given in the voyage; but no mention is made of any request on the part of Karaimoku, for the administration of the rite—nor is it intimated, that he appeared in the least impressed with the importance and solemnity of the ordinance. On the contrary, it is expressly stated, that no one of the chiefs present manifested much interest in the transaction. And M. Arago, after exhibiting the whole ceremony to his readers as a religious farce, adds a comment on the performance, sufficiently indicative of its character, in the following words:—"After exchanging presents with M. Freycinet, the Minister Pitt took his leave; and, furnished with his *passport to Paradise*, went home to his *seven wives*, and to *sacrifice to his idols*!"—See Arago's Letters on M. Freycinet's Voyage.

Christianity would have been introduced as "*solemnly*," and as directly by the "*spontaneous will of the natives*," had the zealous priest, in place of Kataimoku, baptized the idols which still continued to be the objects of his worship, and thus converted the images themselves, from logs of wood to saints of the calendar.

The exposure, however, of this statement, is unimportant, except as a proof of the error in which the whole article abounds. My next letter will embrace a topic more intimately connected with the reputation of the Missionaries.

Your's, &c.

C. S. STEWART,

*Late of the Sandwich Island Mission.*

---

## LETTER II.

*To Jeremiah Evarts, Esq. Corresponding Secretary of the  
Board of Foreign Missions.*

*Boston, July 10, 1827.*

My dear Sir,

In the same paragraph of the article in the London Quarterly to which I directed your attention yesterday, the spirit of vituperation, at last so unsparingly breathed on the American Missionaries at the Sandwich Islands, is exhibited in a sneer, connected with the name of the principal Island of the group.

This name has been generally written and pronounced *Owhyhee*—a sound, differing essentially from the name of the Island, as spoken by the natives themselves. On gaining a knowledge of the language, the Missionaries were fully persuaded of this fact: and when it became necessary to fix the orthography of the word, they determined, rather than force upon the Islanders an arbitrary foreign usage, to adhere to the simple sounds composing it as pronounced by themselves, and wrote and spoke the name in a manner intelligible at once to the whole population, and conformable to the genius of their tongue. The change in the spelling thus induced, has led the Reviewer to assert, in connection with a most convincing proof, *in parenthesis*, of his prerogative to decide the merits of the case, that this word, (*Owhyhee*) “by a silly affectation of *Italianizing*, as they call it, the language and proper names, (*the letter w in Italian!*) the American Missionaries are pleased to spell *Hawaii*.”

The contempt lurking in this sentence fails of its object. No Missionary at the Sandwich Islands ever gave the reason here assigned, for altering the orthography of any word in the language of the country—such a reason never crossed the brain of any of their number, and silly indeed



is the credulity of the writer, in believing so improbable a fabrication to be true.

One important and salutary consequence of establishing a Christian Mission, at the Sandwich Islands, has been the introduction of letters, and a first effort of the Missionaries was the reduction of the language to a written form. As soon as practicable, an alphabet containing the requisite number of letters was chosen from the Roman characters; and, instead of the English sounds of the vowels, those given to them, in the principal languages of the continent of Europe, were adopted. It was made a radical principle of this alphabet, that each letter should have but one invariable sound; in the oral language it was ascertained, that every syllable ended with a vowel. And following these three simple rules, the Missionaries, in writing the name under discussion as spoken by the natives, necessarily and rightly spelled it *Hawaii*—a word of three syllables, accented on the second: *Ha* pronounced as in hazard, *wai* as wi, in wild, and *i* as ee in bee.

The *o* which had previously been attached to the name, was satisfactorily discovered to be only the sign of a case, and not a part of the proper noun. The Islanders were heard to say *No Hawaii*, *I Hawaii*, *Mai Hawaii*, as well as *O Hawaii*: making the regular declension of the noun *Hawaii*.

<i>Nom.</i>	<i>O Hawaii</i> ,	<i>Hawaii</i> .
<i>Poss.</i>	<i>No Hawaii</i> ,	<i>Of Hawaii</i> .
<i>Obj.</i>	<i>I and Mai</i> ,	<i>To and from Hawaii</i> .

The Missionaries had but slender helps in forming their alphabet. The labours of Professor Lee, of Cambridge, England, were unknown to them; and Mr. Pickering's alphabet for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on

the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe. The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia. These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American Missionaries, were formed independently of each other; yet they agree substantially, if not perfectly—all their vowel and diphthongal sounds, at least, are the same. On this subject I speak with freedom, as the alphabet was in use previous to my arrival at the Islands.

Does it appear, then, Sir, to have been a "silly affectation," or to have been good sense, that led the Missionaries, in presenting a written language to the people of those Islands, to give them their own names of persons and places, in forms analogous to the orthography of their whole tongue, rather than attempt to introduce anomalies, arising from the mistakes and carelessness of foreign visitors, and which would have been intelligible to them only as terms, by which the inhabitants of other countries designated their persons and islands?

It would have been more kind in the Reviewer, as a gentleman, before thus casting his contempt on the Mission, to have informed himself from the volume before him, "*Ellis's Tour through Hawaii*," of the true cause of the change he ridicules; and more ingenuous in him, as a scholar and critic, to have mingled with his animadversion, had he still thought it merited, one word of commendation on the assiduity and facility, with which an unformed and savage tongue has been clothed, and so placed before its possessors, that thousands, in the course of three or four years, are capable of reading and writing it, and tens of thousands

are, by it, daily making advances in the elements of knowledge.

In this connexion, I would advert for a moment to a charge in another part of the article. That the preachers at the Islands, "from the nature of their education," are unfit to instruct the natives in the doctrines and duties of religion; and are frequently not a little puzzled by the remarks and questions of their simple hearers. As I have no longer the happiness of being one of the number of these preachers, I may, without an offence to delicacy or propriety, protest against the truth of this assertion. The Missionaries make no claim to the character of learned and scientific men:—it will not be contended that they are accomplished scholars, and erudite philosophers; but all who know them, will not hesitate to deny the allegation of the Reviewer. The ministers of the Gospel who first landed at the Sandwich Islands, and those with whom I was more especially associated, in leaving this country, three years afterwards, were all men of liberal education. For nine years at least, before their embarkation from America, they had been pursuing a regular course of classical, collegiate, and theological study, at the first literary institutions of our country. They bore with them, to their distant destination, the respect of their tutors and professors, for good native talent, and for attainments in literature and science, equal to those of their fellow-students; and as a body, they are as well fitted for the stations they occupy, as the clergy of England and America are for their duties at home.

In my next I will notice some of the misrepresentations of the writer.

Your's, &c.

C. S. STEWART.

## LETTER III.

*To Jeremiah Evarts, Esq. Corresponding Secretary of the  
Board of Foreign Missions.*

*Boston, July 12, 1827.*

My dear Sir ;

The writer of the article on the Sandwich Islands, introduces a notice of the great volcano of Hawaii, by representing the superstitious dread of that phenomenon among the people as altogether invincible. "On the votaries of this particular superstition," he says, "the Missionaries were unable to make the least impression." "*It was in vain they set up Jehovah, as they were wont to do, in opposition to Pelé, the goddess of subterranean fire.*" "The king, with all the assistance of his chiefs, and all the endeavours of the Missionaries, strove and strove in vain to put down her worship; nothing was ever able to expel the belief, that when offended, she visited the children of men with thunder, lightning, earthquakes, and streams of liquid fire—the instruments of her mighty power and vengeance."

This representation, Sir, is far from being correct. The superstitious fear and worship of Pelé, the presiding deity of volcanoes, gave way, as readily as any other, to the instructions of Christianity. Her highest power, and most deeply rooted influence, were confined, in a great degree, to the inhabitants of the district of Hawaii, peculiarly exposed to exhibitions of volcanic action;—especially to the regions in the immediate vicinity of the great crater of Kiranea. This section of country is more remote from the earliest Missionary establishment than any other in the whole cluster of islands; and not till three years after the arrival of the first Missionaries, did a single ray of Christian light ever penetrate the darkness of its dwellings. It is no matter of surprise then, that, with the marks of former desolating

eruptions on every feature of their land—with volumes of smoke rising from the hideous gulf by day, and fires, glaring against the clouds of heaven by night, ever in their view, the natives here should still have remained subject to the terrors of ignorance and idolatry, and have offered constant sacrifices of propitiation to the power, thought by them to control so truly fearful an object.

In the summer of 1823, a party of Missionaries, in making the tour of Hawaii, visited this volcano. They were the first who ever approached it with boldness, in total disregard of all the rites of Pelé, and in defiance of the threats of her priests and people. They ate, without hesitation, of the forbidden fruit growing on her immediate territories,—slept on the brink of her dwelling, and descended into the depths of her imaginary abode. The impunity with which these supposed aggressions were made, gave weight in the minds of the Islanders who witnessed them, to the assertions of the Missionaries, that no supernatural being resided there, and that the whole was only a sublime exhibition of the power of Jehovah—the Creator of the heavens and the earth, and the only living and true God. And the acknowledgment—“Great, indeed, is the God of the foreigners—weak is Pelé,” then fell from the lips of many. In the course of the succeeding year, other members of the Mission visited the crater again, and again; measured its circumference above and below,—calculated its depth,—passed over its terrific bosom, and, without injury or accident, explored every accessible part; and thus renewedly demonstrated to the natives the folly of their groundless superstition.

Early in the year 1825, Kapiolani, one of the most distinguished of the female chiefs, determined to visit a Missionary station, then but recently established, at Waiakea, now Byron's Bay, on the eastern coast of Hawaii. Her route across the Island led her to the crater of Kiranea. As she approached this object she entirely neglected all the

observances enjoined by the priestess and votaries of the goddess, and openly reproved them for their idolatry. In vain they denounced against her the anger of their deity. Kapiolani replied, she had no fear of Pelé—that the fires of the volcano were the work of Jehovah, and he only was her God. She soon, thus, put the idolatrous party to silence and shame; and ventured, not only to the edge of the tremendous chasm, but, accompanied by a Missionary, descended several hundred feet into the abyss, and, in evidence of the truth of her declaration, composedly worshipped God, from the midst of one of the most terrible of his works.

This scene the author of the Review sketches with a glowing pencil; and to it he directs the attention of his readers, with great enthusiasm. Kapiolani is presented in bold relief, as the daring philanthropist,—the enlightened philosopher,—the devout and heroic Christian, by one courageous act, freeing her people for ever from a cruel bondage of fear.

The character of this chief is indeed worthy of admiration; and the firmness and intrepidity exhibited at the volcano, in her contest with the worshippers of Pelé, merit high encomium. They did much towards the overthrow of the remaining power of the false goddess, and greatly strengthened the faith of those who had previously burst the chains of that superstition. A principal object, however, in adverting to this incident, is, to notice the very strange use to which the whole is applied by the Reviewer. Instead of pointing to Kapiolani as one instance, at least, of the highest success of the Missionary enterprise, in the dignity, intelligence and piety manifested by her, he makes the introduction of her character, merely an occasion of renewedly casting contempt on the Missionaries: points to her as being more wise than her teachers, and, by “a simple, practical explanation of the power of steam, as having done more to weaken the belief of the votaries of Pelé, than could have been done by five hundred sermons!” Immediately following

which, we have the broad but unsupported assertion, that "*the Missionaries in this quarter have not, indeed, displayed much common sense in their methods of proceeding.*"

When the American Missionaries arrived at the Sandwich Islands, in the year 1820, Kapiolani was as ignorant, dark-minded, and superstitious as any of her fellows. She was intemperate, and dissipated in all her habits, and in her whole character, as widely as possible different, from the portrait of her given in the Review. By what means, I would ask, was the transformation accomplished? By what means was she freed from the ignorance and superstition of all her preceding life? How was she rescued from drunkenness, and debauchery, and vice? How did she become an enlightened philosopher, and a devout and resolute Christian? Only by the daily instruction, and unwearied labours of the Missionaries. She was among the very first of the nation, to give attention to the elements of learning,—among the very first to render credence to our religious faith, and to put in practice its moral precepts, and among the very first to exhibit in her life, the sobriety, purity, and dignity, of a Christian. Long before her visit to Kiranea, she had learned from the Missionaries, that the volcano was a natural phenomenon, whose action was readily accounted for on known principles of philosophy, and in approaching its fires and descending into its bosom, she had their repeated example to induce and encourage her to the enterprise.

Your's, &c.

C. S. STEWART.

---

## LETTER IV.

*To Jeremiah Evarts, Esq. Corresponding Secretary of the  
Board of Foreign Missions.*

*Boston, July 14, 1827.*

My dear Sir,

The commander of the ship, whose voyage forms the subject of the Review, was the Right Hon. Lord Byron. The appearance of this nobleman at the Sandwich Islands, made a most happy impression on the minds of the chiefs, and was followed by results highly propitious to the interest of the nation, and to the operations of the American Missionaries.

The dignity and rectitude of his whole character—a rectitude in such wide contrast with the deportment of too many of those who visit that distant part of the world; the wisdom and prudence of his counsels to the government; and the kindness of all his intercourse with the chiefs and people, fully secured to him the respect and confidence of every class. And, at the end of some ten weeks, he took his departure amid the gratitude and prayers both of the chiefs and their teachers.

At the time the Blonde reached the Islands, Mrs. Stewart was exceedingly ill. Mr. Davis, the surgeon of the frigate, to whom we were indebted for a voluntary daily attendance, strongly recommended the trial of a voyage for the benefit of her health. In consequence of this advice, accommodations were assigned to us, through the kindness of Lord Byron, on board the Blonde, in a trip she made to the Island of Hawaii. When at sea, both in going and returning, I had a seat at his lordship's table, and free access at all times to his society. During the whole month of our absence from Oahu, so full an opportunity was given me of forming a correct opinion of his character, and so perfect was the confidence I had just reason



to place in the candour and sincerity of his heart, that I cannot believe without stronger, very much stronger evidence than any yet presented, that he ever gave the least authority for the misrepresentation and detraction of the Review.

That he has given such authority, the writer, though cautious in his language, is evidently desirous of impressing on the minds of his readers, with what good ground I utterly discredit the intimation, I will leave you, Sir, to judge from some two or three of the many reasons in my possession.

The article under examination contains the following paragraph:—There was one point on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner, and line of conduct of the American Missionaries, particularly one of the name of Bingham. The influence which this man had acquired over the simple natives, his uncalled-for interference in petty concerns, wholly unconnected with the Mission, were but too manifest on many occasions,—but never more openly, nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, “*that on so near an approach of the Sabbath, prayer was a fitter employment!*”—and such was the ascendancy which this man had gained, that “*the two poor children were carried off in tears, and many of the chiefs and people followed to the Missionary meeting.*” Mr. Stewart, another of the Missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying, that they followed *the Jewish mode of reckoning, and considered Sunday to begin on Saturday at noon.*

This, Sir, is a most uncandid and illiberal misrepresentation—or rather a representation so distorted and discoloured, as to be in its leading points absolutely false. The simple circumstances of the incident here referred to, are the following:

An exhibition of the magic lantern had been promised to the chiefs by Mr. Bloxam, the chaplain, as an amusement with which they would be greatly delighted. No evening, however, was at the time appointed for the entertainment. On a Saturday morning, some ten days after the arrival of the Blonde, Lord Byron incidentally mentioned to me, that Kaahumanu, (a female chief, one of the regents of the Island during the minority of the king,) had just taken breakfast with him;—had inquired when the show was to take place, and that at her request the evening of that day had been fixed on for the purpose. I offered no objection to the time specified, and expressed a belief that the natives would be highly gratified with the exhibition.—I was afterwards informed, (but not by Lord Byron,) that the time was thus communicated, to afford an opportunity to the Missionaries, if they thought proper to be present on the occasion.—I did not, however, understand the remark in this manner, and the thought of making the arrangement known to my companions did not occur to my mind. To the best of my knowledge they were all utterly ignorant of the intended show.—Just in the edge of the evening, our attention was attracted by the sudden entrance of several natives to one of the Mission houses, with the half-terrified exclamation, "*Great is the displeasure of the British Chief!*"—and we immediately saw a party of the highest chiefs, among others the Regent *Kari-moku*, hurrying in much agitation through our inclosure. As soon as the confusion which took place admitted of an understanding, we ascertained the circumstances to be these:—The chiefs and their immediate associates had (at the advice of some native teachers educated in America,) without the approbation, attendance, or even knowledge of the Missionaries, recently established a prayer-meeting on Saturday night. This meeting had been altogether forgotten by Kaahumanu, in making the appointment of the evening;—from some cause, she did not, on her return to her residence, inform the other chiefs of the entertainment promised by

Lord Byron, and they appeared to have been ignorant of it till the very moment when they were assembling for their customary worship. As soon as she mentioned it, a consultation took place, and they despatched a messenger to Lord Byron, with the request that he would defer his visit to them with the phantasmagoria, till Monday night. Notwithstanding the message, he had arrived, was greatly displeased, and they in alarm had come to the Missionaries for advice. A statement of the circumstances in reference to Lord Byron, was afterwards given to me by Mr. Bloxam himself. As the messenger was leaving the establishment of the chiefs, he saw the party from the Blonde approaching: not being able to speak English, he closed the gate through which they were about to pass, and exclaimed, "Tabu, tabu!" (a term of prohibition.) Lord Byron caught the word, and knowing its general meaning, in a tone of surprise and disapprobation, demanded of a native interpreter with him, who spoke English, but very imperfectly, what the messenger said. The unusual tone and manner of the question threw the man into such a state of agitation, as to make him incapable of an intelligible reply. He could only repeat the words, "chiefs," and "Missionaries," and "prayers," and "Sabbath," and "tabu," so incoherently, that Lord Byron received an impression, that the chiefs had forbidden his entrance to the enclosure by the advice of the Missionaries, because it was the night before the Sabbath, and they were at prayers. It was by no means surprising, that, with this persuasion, he entered the yard with an appearance of displeasure,—especially when it is recollected that the engagement for the evening had been at the request of a leading chief, and with the knowledge of a member of the Mission. As soon as his dissatisfaction was known, many of the chiefs fled to the Mission-house, in the manner stated.

Mr. Bingham expressly told them there was no impropriety in the exhibition: that Lord Byron had proposed it only for their gratification and amusement; and by his advice, some

of the number, among others Karaimoku, and the young king returned to witness it. Some, however, would not, but went to their usual prayer-meeting. No Missionary attended this meeting, and none of their number were engaged in any service with the natives that evening. No message of any kind was sent by Mr. Bingham to the place of exhibition, or to any of the chiefs. The young king and his sister, instead of being carried off in tears, ran themselves from the place in terror; and no persuasion could induce the princess to leave her hiding place and return.

At the close of the evening, Mr. Bingham, knowing that the entertainment had been confused and interrupted, addressed a letter to Lord Byron on the subject. This led him to say to Mr. Bingham, on meeting him the next day, "Why did not Mr. Stewart tell me on Saturday morning, that there was a religious meeting in the evening? I would not then on any consideration have made the appointment.—I am the very last man (an assertion I fully believe) ever knowingly to interfere with the religious services of the people." On learning this mention of my name, I immediately wrote a note to his lordship, stating the true and only reason of my silence,—my entire ignorance of any such meeting—and added an explanation of the circumstances, as I understood and knew them to be. But that explanation was never marked with the ignorance and absurdity stamped on it in the Review. The case did not require any exhibition of my knowledge in Jewish antiquities; and if it had, I could have secured sufficient information on the point from some one of our native pupils, if from no other source, to have saved me from so gross an exposure as that attributed to me by the Reviewer.

My letter received a prompt and kind answer, (still in my possession,) in which Lord Byron declares himself perfectly satisfied of the mistake in which the confusion of the evening originated;—speaks of the event as a thing too trivial ever to merit another thought; and gives an assurance, that it

has not left the slightest impression on his mind unfavourable to the Mission. No interruption to the pleasant and friendly intercourse which had commenced between himself and the Missionaries, took place; and three weeks afterwards, at a public council of the chiefs, called for the purpose of formally establishing the right of the young king to the throne, and at which Lord Byron presented the schedule of civil and political principles mentioned in the Review, he openly and fully avowed his approbation of our object and proceeding, and gave his sanction to the confidence and favour bestowed on us by the government.

The very last time this nobleman was on shore previous to his final departure from Oahu, two months after the affair of the phantasmagoria, he led me aside for a moment's private conversation; at the close of which he requested my candid opinion of the general impression made by his visit. I expressed the firm belief, that no officer in the British navy could have given more entire satisfaction, or have secured more of the confidence and affection of both chiefs and people; and added, that I would assume the responsibility of saying, in the name of the Missionaries, that in departing from the Islands he carried with him, their high respect, gratitude, and blessing. He replied, that he rejoiced in this assurance; and on his part, was truly happy to say to me, that on his return to England, he should feel it a duty and privilege to meet the inquiries of government and of the Christian public, concerning the American Missionaries, with the declaration that they were worthy of their confidence and favour, and were the best friends and benefactors of the nation.

And this, Sir, was the report he gave on reaching Great Britain. Though we parted on the shores of Oahu, not expecting ever to see each other again in this world, we landed in England within a fortnight of the same time, and met in London a few weeks afterwards. But not till Lord Byron had given a satisfactory proof of the sincerity of his assurance

to me on parting at the Islands, by a public speech, (before a highly respectable and numerous audience,—the late Mr. Butterworth, M. P. in the chair,) in which he mentioned the American Missionaries with commendation, and gave a highly favourable account of their success.

Such are some of the reasons which lead me wholly to disbelieve that his lordship has been accessory to the detraction of the Reviewer.

Your's, &c.

C. S. STEWART.

#### LETTER V.

*To Jeremiah Evarts, Esq. Corresponding Secretary of the Board of Foreign Missions.*

*Boston, July 18.*

The last charge I pledged myself to substantiate against the Reviewer is that of falsehood.

“By Mr. Ellis’s own account,” he says, “the subjects usually chosen for the discourses of the Missionaries, are the most unsuitable to be addressed to an uneducated multitude that can possibly be imagined—such, for instance, as the Virgin Mary and the immaculate conception—the Trinity and the Holy Ghost.” These are points on which, as thus stated, not a single sermon was ever preached at the Sandwich Islands by any one of the Missionaries; and it is with the most bare-faced effrontery, that the writer refers to Mr. Ellis’s book, in support of the calumny. As a specimen of all the subjects of discourse mentioned by Mr. Ellis, I will transcribe, without selection or known omission, the texts found in the first hundred pages of his *Tour*. Speaking of the observance of the first Sabbath on Hawaii, he remarks,

“ Mr. Bishop preached from John iii. 16, “ God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life,”—and endeavoured, in the most familiar manner, to set before the people the great love of God in sending his Son to die for sinners, and the necessity of forsaking sin, and believing on him, in order to eternal life. The succeeding passages within the limit mentioned above, are—“ *This is the day the Lord hath made, we will rejoice and be glad in it.*”—“ *Blessed are the eyes which see the things which ye see.*”—“ *Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die.*”—“ *We preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.*”—“ *Good and upright is the Lord; therefore will he teach sinners in the way.*”—“ *This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners, &c. &c. &c.* It is then alleged that “according to their (the Missionaries’) rule, the more time that is spent in preaching, praying, and singing, the better. The least that is required from the half-naked converts of Owhyhee, &c. is to attend at church *five times* every day; and on Sundays they are strictly prohibited from cooking any kind of victuals, or even making a fire. Boki was refractory on this point,—protested strongly against a tabu of this rigid nature, and insisted on having his tea on Sunday mornings, as he was accustomed in London.”

This statement is almost too ridiculously untrue to be worthy of refutation. The religious services held by the Missionaries at the churches with the natives, instead of being five every day, are only three in each week—two of these are on the Sabbath, and the third on the afternoon of Wednesday. At the time I left the Islands in 1825,

there was a catechetical exercise every Monday, at which, however, some fifty or a hundred only of the people attended—also a prayer-meeting on Friday, held by a few natives themselves, and at which the Missionaries were seldom present.

The manner of cooking among the natives is totally different from our's—they are universally in the habit of preparing at one time a quantity of food sufficient for several days, and the process of doing this requires the labour of nearly a whole day. Not to have discouraged this labour on the Sabbath, would have been to allow it to remain unnecessarily a day of work. We therefore advised both chiefs and people to have their *poe* (a principal article of diet) beaten and mixed before the Sabbath; but this advice was unaccompanied by any prohibition whatever, much less by that of kindling a fire. As to the making of tea and such refreshments on the Sabbath, Boki could hardly have found occasion for the remark attributed to him. It would not have been necessary for him to have pleaded his indulgencies in London to secure his cup of tea—he need only have pointed to the same hot beverage on the breakfast and tea tables of the Missionaries every Sabbath, and asked why we partook so openly of a luxury which by rigid *tabu* we denied to him and his people?

All our instructions in reference to the Sabbath were founded on the general principle of avoiding unnecessary work, and abstaining from unsuitable recreations; and in no instance did they extend to the introduction of burdensome observances, or to the injunction of any self-denial involving an unprofitable austerity.

We are next presented with a series of allegations, supported by the name and letters of Captain Beechey, commander of H. M. sloop of war, the *Blossom*. This officer visited the Sandwich Islands in May, 1826, on his way to Behring Straits, and as the Reviewer says, writes to England in the following manner: "The efforts of the few



zealous Missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American Consul: the fishery is almost deserted, and nothing flourishes but the Missionary school."

Captain Beechey's visit at the Sandwich Islands was limited to a period of about ten days; and it is not probable that his report of the condition and prospects of the nation was the result of extensive personal observation. He has the reputation of being an intelligent and scientific man; but in this single instance, at least, he must have permitted his better judgment to have been imposed on by the misrepresentation of others, and must have yielded the sense of seeing entirely to that of hearing, in forming his opinion of the state of the Islanders. He could not have been on shore an hour at the port of Honoruru, where he came to an anchor, without having the fullest proof that the king at least was in no danger of starvation.

But to the charges of his letter in their order.—He states that the country is becoming a desolation from the influence of the Missionaries—that thousands of acres of land that before (their efforts) produced the finest crops, are now sandy plains. In the year 1804, sixteen years before the arrival of the Missionaries at the Sandwich Islands, Mr. Shaler, a gentleman of respectability and information, at present American Consul at Algiers, was at that group in the Pacific. His journal was published, and a copy of it was politely put into my hands by Dr. Mease, of Philadelphia, shortly after I saw this account of Captain Beechey. Mr. Shaler notices the same desolate plains as bearing marks of former high cultivation, which caused the commander of the Blossom so much alarm; but he attributes their appearance to a much more rational cause—the despot-

ism of Tamehameha. He remarks, "it is understood that no chief of the least consequence can reside any where but near the person of the monarch; and as he migrates through his dominions, he draws after him a train more destructive than locusts. Every thing is abandoned to follow the sovereign; and the country deserted by all who have an interest in its cultivation, and in the improvement of the lands, becomes of course neglected. I have observed many fine tracts of land lying thus neglected, even in the fertile plains of Lahaina:—the ruined enclosures and broken dykes around them, were certain indications that they were not always in that state."

I well recollect on landing at Oahu in 1822, to have had the uncultivated plain, to which Captain Beechy probably alludes, pointed out to me by one of the older of the foreign residents, as an evidence of the rapid deterioration of the country since the accession of the young king Riho Riho. While Tamehameha lived, he said, that extensive tract was covered with potatoes and melons, sugar-cane and bananas; but since his death every thing was going to ruin. The Mission at that time had scarce become firmly established. Little change had then been effected on the habits and pursuits of the people; and it was too early to bring a calumny against them through this channel. But now, when thousands of the natives had become interested in learning to read and write, and have been prevailed on to devote the hours of every day, which they once spent in games and dances, to their schools, it is very easy and very convenient for the opposers of our instructions to say to a visitor, from whom the engagedness of the Islanders in the objects of the Missions cannot be concealed, "It is true the schools and churches flourish, but look at the desolation of that plain—it is all in consequence of the influence of the Missionaries—the whole country is going to ruin in the same manner!"

The true cause of the appearances in many parts of the country of a more extensive cultivation and improvement of

land formerly than is seen at present, is two-fold. They arise first, and principally, from the rapid depopulation of the Islands from destructive wars, and the crime of infanticide, which prevailed to a very great extent; and from the drunkenness and disease introduced by foreigners: and secondly, from a custom among the natives of frequently changing the location of their cultivated grounds—forming a new plantation where there had not been one, and leaving that which they previously occupied, to go to waste. This they frequently do from various causes, such as that of securing greater advantage of water in irrigation, &c. &c.

As to the scarcity of provisions mentioned by Captain Beechey, and the extremity to which the young king in consequence of it was driven for a crust of bread, I have some striking illustrations in a few statistical dates put into my possession by a gentleman just arrived in this country, from a six years' residence at the Islands, and who was at Oahu at the time of Captain Beechey's visit.—Ships in considerable numbers, just began to frequent the Sandwich Islands for refreshments in the year 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted at the same place to 57. The Mission at that time had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands—but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Captain Beechey's visit, the number of vessels that called at Oahu, was 107—some remained a week, some a fortnight, others a month, and others again three months. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each, on an average, carried to sea from 40 to 60 bbls. of potatoes and other vegetables, besides live stock.

The market was always full, and the demand so profusely supplied, that potatoes and taro instead of being \$3 per bbl. as was the case in preceding years, sold in the public market for \$2 and \$1 50, and could be procured at private sale for \$1—the rate of all other articles was proportionably lower than formerly.

As to the story about the young king and American Consul, every person in the least acquainted with the despotic power of the government, knows that the whole nation would die with famine before the king's tribute would fail, and proof is not wanting that there never was a time, in the reign of the present king, when he could not in a day have raised provisions for a thousand men.

My next, Sir, will complete the series of letters which I promised.

Your's &c.

C. S. STEWART.

Mr. Stewart's last letter unfortunately has not arrived; but the want of it is amply supplied by the following documents which have since come to hand in the New York Missionary Herald. They not only complete the evidence in favour of our American friends, but give such a view of the progress of the work of God in the Sandwich Islands, as must excite the devoutest gratitude of all the followers of our Lord Jesus Christ. He who does not see in it the finger of God, is not likely to be convinced by any evidence or reasonings of man:—

## CIRCULAR LETTER OF THE MISSIONARIES.

The following Circular Letter was prepared at a general meeting of the Missionaries, held at Kairua, on the Island of Hawaii, in October last. It was intended to meet the principal allegations, which have of late been brought against that Mission, by such as are hostile to the Missionary enterprise in general, or have misapprehended the nature and effects of the efforts made at the Islands—though without formally stating the allegations: and the letter is signed by men who hold themselves responsible for every word they have written.

*To the Friends of Civilization and Christianity.*

WHEREAS, differences of opinion have arisen respecting the objects and operations of this Mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting Missionaries, and diffusing a knowledge of the Holy Scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the charter of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of the said Board, to their different Missionaries, have developed in full the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this Mission, were given in public, and have been widely circulated for the inspection of the world. In these we are commanded "to aim at nothing short of covering these Islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare, that they express our whole object. These we feel ourselves bound to obey; and in doing it, we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family and other leading persons in the nation. In these instructions, we have made it our main object to "turn them from their idolatries, superstitions, and vices, to the living and redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages of civilized life and society; and have, therefore, kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instructions or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the decision of the question either to the Scriptures, or to the uniform practice of Christian nations. But where the Scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavoured to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with Scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed, and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honour, and happiness, we desire to promote; we have

also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavouring, both from the Scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavoured, from the same authority, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience sake," rendering to all their dues, tribute to whom tribute, fear to whom fear, and honour to whom honour is due; and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work, neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice honesty, integrity, punctuality, truth, purity, good order, union, kindness, and peace. These, we have always told them, are signs of a good heart and evidence of a preparation for Heaven. These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too has been sacred to the same cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the Islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of Scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all the chiefs and leading persons on the Islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing, that thousands who formerly devoted their time to gambling, quarrelling, and the practice of iniquity in all its varied forms, and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts, and listening to instruction? Is it nothing, that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labours have been in vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, sickness, duplicity, neglect, laziness, and other

varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor ; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the Mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people ; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity, in which the Church of England, the Church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations ;—if these doctrines and duties, when faithfully taught, by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order, and happiness in society, then the Missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable ; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil : but if well, why should we be smitten ?*

From those gentlemen who reside or occasionally touch at these Islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold-hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

A. THURSTON,	H. BINGHAM,
W. RICHARDS,	JOSEPH GOODRICH,
JAMES ELY,	LEVI CHAMBERLAIN,
ARTEMAS BISHOP,	SAMUEL RUGGLES.

This *Circular* was printed at the Mission press, and immediately distributed among the foreign residents and visitants at the Islands. At the close of the month, the Missionaries at Honoruru were informed, in a letter signed by a number of the foreigners, that their challenge for investigation was accepted. Accordingly the Missionary Packet was sent to



different stations, and the Missionaries generally were assembled at Honoruru early in December. After some further correspondence, a meeting was held on the 8th of December at the house of Boki, at which, besides the signers of the letters and the Missionaries, many others were present; among whom were Captain Jones, of the United States sloop of war, Peacock, and several of his officers.

Although the Missionaries declared in this meeting their readiness to reply to any written charges, which should be supported by such testimony as would at all influence a candid mind, without requiring the testimony to be given under the responsibilities of an oath, no such charges were adduced, nor did any evidence appear against them.

A few weeks subsequently to this meeting, and just before the sailing of the Peacock, Captain Jones, without solicitation, wrote to the Missionaries a letter, in which he stated his full conviction, that in case they had but a candid and fair hearing, the friends of Christianity and civilization would find no just cause of dissatisfaction with the course they were pursuing.—Captain Jones had been at the Islands nearly three months, and seems not to have declared his opinion of the character and influence of the Mission, until he had witnessed the result of the meeting mentioned above, which was held about a month before the date of his letter. During his whole stay, however, his deportment towards the Missionaries and others, was kind and gentlemanly, and becoming the station he occupied.

The letter of Captain Jones, with the correspondence relating to the public meeting at Honoruru, have been received by the Prudential Committee; and, at no distant period, such a use will probably be made of them, and of other documents, (some of which have been received, and others are daily expected,) as will furnish the community with all the necessary facts,—if more than have been published are necessary,—for meeting the reports, which have

been propagated against that most favoured of modern Missions.

#### TESTIMONIALS OF THE CHIEFS.

When it was determined that there should be a public meeting of inquiry at Honoruru, the Missionaries wrote to the principal chiefs of the Islands, informing them of the expected meeting, and requesting them to state in writing, in case they thought proper, their views and feelings with regard to the Mission, and particularly whether they perceived any faults in the Missionaries, or their proceedings. With this request there was a prompt and general compliance; and the correspondence of the chiefs, in their own hand-writing, and in the native language,\* was carried to the meeting, but not used, because it was not found to be necessary.

Several chiefs also wrote letters, commendatory of the Mission, to be brought by Mr. Loomis to this country, and made public on his arrival.

As the same inquiries were addressed to all the chiefs, their letters in reply would naturally have—as they in fact have—a mutual resemblance, provided the chiefs all entertained similar views and feelings with regard to the Missionaries. There is no reason to believe the chiefs consulted with each other to any great extent before writing; in some cases, such consultation was impracticable.

Literal translations of a few of these letters, made by Mr. Loomis, will be published in this number; and translations of others may be given at a future time. The originals of such as are now inserted, are among the documents belonging to the Board.

\* No one of the Sandwich Island chiefs has yet learned to *write* the *English language*. The letter, to which the name of *Boki* is affixed, in a late number of the *English Quarterly Review*, is not to be regarded as furnishing proof to the contrary; this chief, so far from being able to *write* in English, cannot so much as *converse* in that language.—*Editors*.

The writers of these letters being generally known to our readers, it is unnecessary that much should now be said respecting them.—*Karaimoku*, whose decease was stated in the last number, long sustained an office of great political influence in the Islands.—*Kaahumanu* is now regent: mention has often been made of her in this work.—*Kaikioeva* is Governor of Tanai, and was once guardian to the young king: honourable mention is made of him in the journal of Mr. Whitney, published in the *Missionary Herald* for June and July.—*Kinau* was one of the wives of Rihoriho, and sustains a good reputation for piety.—*Opiia*, or as she denominates herself, *Namahana*, was one of the wives of Tamehameha: she has been too often introduced to the notice of our readers to need a description here.

*From Karaimoku to Mr. Bingham.*

*Honoruru, Oahu, Oct. 28, 1826.*

Love to you, Mr. Bingham. This is my opinion concerning all of you Missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the *pulapala*, [instruction in reading, writing, &c.] we learned: when you gave us the word of God, then we obeyed. Our females are sacred. We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated; it is on our account you are blamed; it is not yourselves. Here is my mind with the word of Jehovah. I have given my heart unto God, together with my body, and my soul. I have become one of the church of Jesus Christ. Examine, ye Mr. Bingham and company, my sentiments, that ye may know; and if ye desire it, transmit my communication to the United States, to our chief, [the President.] It is with yourselves to do it. Affection to our chief in America—love to him.

KARAIMOKU.

---

*From Kaahumanu to Mr. Loomis.**Kairua, Hawaii, Nov. 15, 1826.*

Love to you Mr. Loomis, together with Mr. Chamberlain, and Mr. Ruggles, and Mrs. Loomis, and Mrs. Ruggles. I have affection for you Mr. Loomis, on account of your having asked of me what are your [Missionaries'] faults. This is well. I now tell you truly, I know not what your faults are: One thing concerning you I do know—Of the word of God, which ye have told us, my heart knows it is a very good thing. I now regard it—there am I. I shall not return back—there am I for ever. I know not a fault of you that can be mentioned; nor am I acquainted with any fault of Mr. Bingham, or of Mr. Bishop, or of Mr. Thurston, or of Mr. Whitney, or of Mr. Ely;—of all of you not the least fault is known by me. It is your countrymen that make confusion here—men from America and England, and we also are censured by them. We shall not, however, turn back. But my opinion is that our fault is this—the people in general follow greatly after Jesus Christ. It is not on account of us [chiefs and Missionaries] merely, that their hatred is excited: such is my opinion.

I say unto you, give my love to the President of the United States, and also to all Missionaries and all brethren. Our love is there. Tell them all how my heart has been led into the wonderful works of Jehovah. Our hearts were led thither by the Spirit of God. There are we all. We and all our friends will not again turn back. The evil comes for us all; but we shall not be deceived by their attempts to enslave. *Their's* is certainly the fault. We are sure of it.

ELIZABETH,

the sister of you all. We are all the servants of Jesus Christ.

*From Kaikioeva and his Wife to Mr. Loomis.**Waimea, Tauai, Nov. 13, 1826.*

Love to you, Mr. and Mrs. Loomis. We both feel affectionately towards you two, on account of your returning to America. These are the sentiments of us two for you both.

Tell the Directors of Missionaries our sentiments. We two know of no faults of any of you, which we are able to name—no, none at all.

We know nothing bad of our teachers that we are able to exhibit—no, none at all.

The good is what we do know, even our salvation by God, our common

Lord Jesus Christ. On that account we both have forsaken the evil, in which we formerly lived. Now we two are seeking a new life for us for the present time—the new kingdom of Jesus Christ, even everlasting life in the world of light.

Love to you, all my brethren.

KAIKIOEVA and  
AMELIA KAIKIOEVA.

*From Kinau to Mr. Bingham.*

*Honoruru, Dec. 8, 1826.*

Love to you, beloved brethren. This is my sentiment concerning you. My mind admires the mercy of God in sending you, the company of Missionaries, that we might know the true God, even Jehovah. We do know the excellence of the word of God. It is an exceedingly good word: but we of mankind commit wickedness,—disobey thy word and thy law. That is good, which is according to the voice of God's righteousness. In him, indeed, the soul may rejoice on account of salvation. Where are you, the company of Missionaries? The word of God is that which you have made known to us. I have not seen any faults in you, my parents. The child has not perceived the fault of the parents. This is the word of the parent to the child, goodness, salvation, righteousness. The Missionaries are my parents in this life, but the Father of my spirit is Jehovah and Jesus. Good is that which Missionaries have spoken to us. From God is their word, which they have spoken to us the disobedient of this earth. Good are the words of the Missionaries. From the voice of God are the instructions, which they have made known to the unenlightened of this land. Very just are the instructions of the Missionaries in humbling their hearts, in keeping the love of Jesus. Great was the love of God, and the glory and power of Jehovah in giving them.

Turned are our minds to the instructions of the Missionaries, to the word of God, to that which is right. We have perceived the goodness of their message—it is very excellent.

Where are you, my father Bingham? My thoughts are upon the word which ye have made known, the mighty voice of Jehovah, and his preserving care over you and us sinners. Long-suffering has he been towards our trespasses against his only Son Jesus, our Mediator. God knows of the justness of your instructions. Jehovah, our Father in heaven, has preserved you.

May we be saved by Jesus Christ.

KINAU KAMEHAMALU.

*From Opiia to Mr. Loomis.*

*Honoruru, Nov. 16, 1826.*

May you two, Mr. and Mrs. Loomis, be saved by Jesus Christ our Saviour to save. I have affection for you, who are about to return to America. Great is our love to you two. Tell the conductors of Missions, that we know of no faults of yours that we are able to mention. You, teachers, are not to blame. You have not given the evil to us. You have not exhibited any thing to us that is bad. Good is what you have made known, even the Saviour our Lord Jesus Christ. Happy now are we, the company of dark minds, for we know what is the righteousness of Jesus. Here is the wickedness, from the sea [or foreign countries.] Their wind [or influence] is evil. It does not accord with our sentiments.

LYDIA NAMAHAHA.

---

## HAWAII.

LETTER FROM MESSRS. THURSTON AND BISHOP.

*Special Attention to Religion.*

*Kairua, Oct. 23, 1826.*

Very dear Sir,

More than a year has elapsed, since our last joint communication to the Board. During this time, "the good hand of God has been upon us for good," as heretofore, in upholding us in the successful prosecution of our work, and giving us favour in the sight of the heathen. For more than a year and a half from the return of Mr. Thurston to this station, we saw little ground to believe that our labours were successful in the conversion of sinners. The first appearances of unusual concern among the people, were observed in July 1825, when about 60 persons declared their resolution to forsake their former habits, and enter the service of God. Almost immediately our places of worship were crowded with natives; and soon after, we instituted several weekly meetings for the instruction of inquirers, which have been continued to the present time. A number have become hopefully pious, most of whom continue to walk in the paths of piety, and daily become more interesting. Some of these have become good profi-

cients in Christian knowledge; and we purpose ere long to propound them as candidates for church-membership. We have been in no haste to baptize any, lest, in the beginning of our in-gathering, there should be some, who, in times of adversity, would fall away.

### *Erection and Dedication of a new Church.*

Soon after the first appearance of special attention to religion in this place, our congregations became so large, that great numbers were excluded from our place of worship, for want of room. We therefore suggested to Governor Adams, about ten months since, the desirableness of a large church, and he immediately agreed to erect one. Accordingly, about the beginning of February of the present year, every man in the district was sent into the mountains for timber. Some were appointed to cut it, and others to drag it down, and in this manner not less than 400 sticks, of from 40 to 60 feet in length, were, in a few weeks, collected upon the spot. An open space upon the rocks, partly enclosed by a grove of coconut and kon trees was selected as the site. In about five months the ground was prepared, the timber hewn, and the frame erected. The posts, 51 on each side, were firmly set into the rock blasted out for the purpose, and an area of stones was then built, three feet above the former level, firmly enclosing the posts on every side. Early in July, the people were again called out to thatch the building, when about 4,000 came, bringing with them the materials. In little more than a month the thatching was completed, and by the first of September the house was finished and ready for use. Its whole length is 180 feet, its width 78. It is built of the best materials which the Islands afford, and is pronounced by good judges to be the largest and most elegant native building ever erected. The floor is overspread with a thick layer of rushes, and covered with mats. It has a good pulpit, painted, and furnished with cushions and hangings. The building is expected to last 20 years. On Wednesday, Sept. 27th, several of the brethren and principal chiefs having previously arrived from Oahu and Maui, our church was dedicated to the service of Almighty God. The service was opened by chanting the 100th Psalm, translated into the Hawaiian language. The sermon was preached by Mr. Ely, from 1 Kings, viii. 27; and the dedicatory prayer was offered by Mr. Bingham. The service was concluded by singing the Jubilee Hymn. There were supposed to be not less than 6000 persons present, including the scholars and teachers of 40 schools. It was indeed a day of jubilee with us, and such as had never been witnessed before on this Island. On the following day the people were again assembled in the open air, in front of Kaahumanu's dwelling-house, when they were successively addressed by Governor Adams, Naihe, Kapiolani, Hoapiriwahine, and Kaahumanu, who publicly declared their determination to follow the precepts of Christianity in the government of the people.

*Ordination of Mr. Goodrich.*

On Friday of the same week, Mr. Goodrich was ordained at this place to the work of the ministry. This is the second ordination that has taken place at Kairua; Mr. Whitney having been here set apart to the same office on the 23d of last November.

In consequence of the erection of the church mentioned above, several small congregations in the neighbouring villages have united with that at Kairua, thus affording the Missionaries time to extend their weekly excursions beyond their usual limits. The congregation at Kairua consists of about 3,000 souls.

*Translations.*

Among other objects of pursuit, we have not omitted that of the translation of the Scriptures. Our first attempts at translation, were in February of the present year. Two or three hours of each day were spent at the work, in which we were assisted by Governor Adams, until we had completed the Gospel of Matthew. The several copies of this Gospel, which have been made at the different stations, are now under revision, and a standard copy, derived from a comparison of them all, will be ready for the press in a few weeks. When this work is completed, we purpose to commence the Gospel of John, (the portion assigned us by the Mission,) hoping to have it ready for the press as early as April next. The call of this people for the Scriptures is loud, and daily repeated. They carefully collect and write down every text or historical sketch of Scripture that they hear from us, and receive it as the word of God, to which they are bound to render obedience. In the course of another year, there will in all probability be at least *ten thousand persons on this island* capable of reading the Holy Scriptures with facility, could they be obtained to be put into their hands.

We conclude by wishing you, dear Sir, and all connected with you in your labours, the continuance of health and every encouragement; and remain yours in the bonds of the Gospel.

A. THURSTON,  
A. BISHOP.

---



LETTER FROM MR. BISHOP TO THE CORRESPONDING  
SECRETARY, DATED KAIRUA, NOV. 30TH.

*Visit of Kaahumanu to Hawaii.*

Very dear Sir,

As the queen regent, Kaahumanu, is about to return to Oahu, after a visit of more than two months to this Island, I feel it a pleasure to communicate to you a brief account of the manner in which she has passed her time with us.

Until lately, a personal knowledge of her Christian character was not possessed by me and others on this Island, as she had not before visited us since she made a profession of religion. Her reception by the people was, as usual, cordial, though unattended with any of those extravagant excesses, which once were consequent upon the arrival of a distinguished ruler. On the contrary, we assembled at her request, and offered to the throne of grace our thanksgivings for her safe arrival. Formerly, guns would have been fired, wailings of joy would have rent the air, and dances and revelry would have succeeded. But though not less than ten thousand people assembled soon after it was known she had come, the utmost order and stillness prevailed. Her condescending and affectionate manner towards all who approached her, was not less a matter of surprise than of joy to her subjects. The feelings of awe which her presence inspired, were, as she extended her hand and gave them her *aroha*, softened at once into feelings of most cordial attachment. To see their once haughty queen, whom they had ever looked upon with awe, now going from rank to rank to salute her people, drew tears from many a hardy, sun-burnt face. Her affectionate and pious addresses to all classes were listened to with great attention, and we have reason to think the benefits resulting from her Christian labours will long be felt by the people of this and other places which she visited.

After spending a few weeks with us, she commenced a tour to Kalae, the southern point of the Island. She was absent two weeks, and at every place where a canoe could land, she assembled the people, and addressed them on Christian duty. As a man preceded her to give notice of her approach, she was listened to by immense numbers.

She afterwards made an excursion from this place, along the western shore to Kohala, in which I accompanied her. The same course of labours was pursued as in the former excursion, the people every where giving their queen the most cordial reception; but nothing extravagant or improper was witnessed. The first thing was to assemble with them in the school *rannai*

to give them an address. After she had finished her speech, I usually preached a short sermon, which was followed by singing and a prayer. The principal object of Kaahumannu, was to enforce the observance of the decalogue, and to recommend a regard to the precepts and doctrines of Christianity. In addition to this, she enumerated all their heathenish practices, as well as their vices, contracted by an intercourse with foreigners, and in the most earnest manner forbade the practice of any of them.

Almost every object, as we passed from place to place, called tender and melancholy recollections of former scenes to her mind. Her reflections upon these were truly affecting, and evinced the liveliest exercise of religious feeling. At one place, a battle had been fought; another, was once beautiful and populous, but now it was desolate, and without inhabitants. She corroborated a fact, of which we have long been convinced, that the present population of this Island has diminished at least three-fourths, since Captain Cook first landed here.

When we arrived at Towaihae, she ordered the canoe to put ashore about twenty rods this side of the usual landing place. It was the place of her husband's former residence. The walls of his houses were standing, while every thing within and without was going to decay. She took a melancholy satisfaction in contemplating these ruins, and in pointing out to me the very places where Tamehameha used to sit, and where he slept. Directing my attention to the crumbling walls of a large *heiau*, [temple,] on an eminence, she said, "There is the spot where my husband used to worship his gods, and where many a human victim has been sacrificed. Let us ascend and see the place." "But," said I, "did you never go there?" "No," she replied, "it would have been death for any woman to approach its sacred precincts." So we ascended together, and when we had reached the top, and had taken a full view of the whole place, (a good description of which is given in the "Tour of Hawaii,") she stopped short, lifted up her hands, and looking upwards, said, "I thank God for what my eyes now see; *ua pau ke kii i Hawaii nei—Hawaii's gods are no more.*" She then showed me the holes in the wall, where the carved images of Tamehameha's gods once stood, and gave me their several names as we passed along. She then pointed out the altar where human and other sacrifices were offered. We looked for the human bones that were formerly strewed about; but to the honour of the people residing here, we learned that they had all been buried. She also described the dimensions of the buildings, which formerly stood in this immense enclosure, and added,—"But they were all destroyed in one day."

I then asked her the particulars of that eventful day, which brought about such an astonishing revolution; and the following is the substance of the information she gave me.—"The matter was secretly concerted between Riho-riho, and the surviving queens of Tamehameha, after the accession of the former to the kingdom. They had long been disgusted with the *ai tabu*, the custom of men and women eating separately; as well as with the impositions

of the priests ; and many of the more enlightened of them had indulged in secret the eating together of man and wife, and found it did not hurt them. A public feast was made upon a certain occasion, for which two tables were set after the European fashion, the one for men, and the other for women : and to this feast all the principal foreigners then at the Islands were invited. After the guests were seated, and had begun to eat, the king took two or three turns round each table, as if to see what passed at each ; and then suddenly, and without any previous warning to any but those in the secret, seated himself in a vacant chair at the women's table, and began to eat voraciously, but was evidently very much perturbed. The guests, astonished at this act, clapped their hands, and cried out, "*Ai noa,—the eating tabu is broken.*" The king rose from the table, uninjured, and the first order he gave was, that all the temples of the gods be demolished and burnt.

I remain, dear Sir, yours very affectionately,

ARTEMAS BISHOP.

*The following Works are by the same Author; and may be  
had of B. J. HOLDSWORTH.*

1. MEMOIRS of the LIFE, WRITINGS, and RELIGIOUS CON-  
NEXIONS of JOHN OWEN, D. D. Vice-Chancellor of Oxford, and Dean  
of Christ Church during the Commonwealth. Second Edition. 8vo. 10s. 6d.

2. BIBLIOTHECA BIBLICA: a Select List of Books on Sacred Lite-  
rature; with Notices, Biographical, Critical, and Bibliographical. 8vo.  
price 12s.

3. REMARKABLE PASSAGES in the LIFE of WILLIAM KIFFIN,  
written by himself, and edited from the Original Manuscript, with Notes and  
Additions. 12mo. 5s. 6d.

4. An EXPOSTULATORY LETTER to the Rev. EDWARD IRVING,  
A. M. Occasioned by his Oration for Missionaries after the Apostolic School.  
8vo. price 2s.

5. The ORDINANCE of the LORD'S SUPPER illustrated, with a View  
to explain its Nature, to point out its practical Influence, and to establish its  
Obligation. 12mo. price 5s.

6. An ADDRESS, Delivered to the YOUNG GENTLEMEN of the  
PROTESTANT DISSENTERS' GRAMMAR SCHOOL, MILL HILL, on  
the Appointment of the Rev. HENRY MARCH to the Religious Charge of  
that Institution. 8vo. price 1s. 6d.

7. MEMOIRS, including Correspondence and other Remains of Mr. JOHN  
URQUHART, late of the University of St. Andrew's. 12mo. Price 10s. boards.  
With a Portrait, and recommendatory Letter of Dr. CHALMERS.

---

## NEW WORKS

PUBLISHED BY B. J. HOLDSWORTH,

18, ST. PAUL'S CHURCH YARD, LONDON.

---

8. MORELL'S ELEMENTS of the HISTORY of PHILOSOPHY and  
SCIENCE, from the earliest Authentic Records to the Commencement  
of the Eighteenth Century. 1 vol. 8vo. price 12s.

9. HISTORY of the TRANSMISSION of ANCIENT BOOKS to Mo-  
dern Times; or, a Concise Account of the Means by which the Genuineness  
and Authenticity of Ancient Historical Works are ascertained. By ISAAC  
TAYLOR, jun. 8vo. price 8s.

"Mr. Taylor is deserving of much praise for the publication of this volume; his  
design is comprehensive; his arrangement clear; and his treatment of the several  
topics that engage him, at once concise and satisfactory."—Monthly Review,  
September, 1827.

10. SIXTEEN SERMONS, Doctrinal and Practical, elucidating the Duty  
of the Study of Prophecy. By the Rev. JOHN NOBLE COLEMAN, M. A.  
late of Queen's College, Oxford. 1 vol. 8vo. Price 12s.

## 2 *New Works Published by B. J. Holdsworth.*

11. **CABINET LIBRARY of DIVINITY.** By the Rev. Dr. WILSON, consisting of Selections from the Works of Leighton, Owen, Hopkins, and Howe. 6 vols. 18mo. Price 18s. or separate, price 3s. each.

12. **ELEMENTS of BIBLICAL CRITICISM and INTERPRETATION,** with special reference to the New Testament. Translated from the Latin of Ernesti, Keil, Beck, and Morris, and accompanied with Notes. By MOSES STUART, of Andover, America. Re-published with additional Observations. By E. HENDERSON, Author of "Biblical Researches and Travels in Russia," &c. 12mo. Price 4s.

13. **A VOCABULARY to the ŒDIPUS TYRANNUS of SOPHOCLES,** on the Plan of the Charterhouse Vocabulary, with Notes, Explanations, and References. By G. HUGHES, M. A. 12mo. 2s. 6d. bd.

14. **SCHLEUSNER'S NEW TESTAMENT LEXICON,** compressed into the form of a Manual; comprising the whole of his Explanations and Scripture References, and retaining every thing necessary for the usual purposes of consulting, as well as for academic instruction. By J. CAREY, LL.D. editor of Ainsworth's Dictionary, &c. 8vo. price 14s.

••• The above (Carey's Schleusner) contains nearly all that is in the Original Work published at 3*l.* with the exception of the References to the Bible not being in full.

15. **SCRIPTURE TESTIMONY to the MESSIAH;** an Inquiry with a view to a Satisfactory Determination of the Doctrines taught in the Holy Scriptures concerning the Person of Christ. By J. P. SMITH, D. D. 3 vols. 8vo. price £1 14s.

"Unquestionably the most elaborate defence and proof of the deity of Jesus Christ extant in our language." Horne's Introduction to the Study of the Bible, vol. ii. Append. page 115.

"This is one of the most important works that has been published in England for many years. The extensive acquaintance with ancient and modern writers which it discovers, the depth and accuracy of the learning which it displays, place it in the very first rank of critical and polemical performances."—Orme's Bibliotheca Biblica, page 414.

16. **SMITH'S (Dr. J. PYE) FOUR DISCOURSES** on the Sacrifice, Priesthood, Redemption, and Atonement of Christ. 8vo. Second Edition, much enlarged. Price 6s.

17. **ORIENTAL OBSERVATIONS, and OCCASIONAL CRITICISMS,** illustrating several hundred passages of Scripture. By JOHN CALLOWAY, late Missionary in Ceylon. 12mo. price 3s.

18. **A COURSE of LECTURES on the EVIDENCES of REVELATION,** delivered at the Monthly Meetings of the London Congregational Union.—By the Rev. W. Orme, Dr. Collyer, Rev. H. F. Burder, A. M. Stratten, Walford, Dr. J. Pye Smith, Rev. A. Reed, Curwen, Philip, Dr. Winter, Rev. J. Morison, and the Rev. Joseph Fletcher, A. M. 1 vol. 8vo. Price 10s. 6d.

19. **A BIOGRAPHICAL PORTRAITURE of the Rev. JAMES HINTON,** M. A. Oxford. By his Son, JOHN HOWARD HINTON, M. A. Price 10s. 6d.

"The volume does much credit in all respects to the biographer."

Eclectic Review, September.

"The volume is not inferior in interest, especially to ministers, to the admired Memoirs of Pearce, or Spencer, or Fuller, or Scott."—Baptist Magazine, August.

20. **REVIEWS;** by the Rev. ROBERT HALL, A. M. Now first collected in one vol. 8vo. price 5s. Third Edition.

On **MONDAY**, the 1st of **JANUARY**, 1827,

~~Will~~ be Published,

BY

**B. J. HOLDSWORTH**, 18, St. Paul's Church Yard,

*And Sold by all the Booksellers,*

Embellished with a Fine Portrait, and containing Fifty-six Pages of closely printed Letter-press,

**No. 1,**

OF THE THIRD VOLUME OF THE

# **Congregational Magazine,**

[**PRICE ONE SHILLING.**]

A Periodical Work designed to promote real piety, in connection with the interests of Independent Dissenters, and to form a complete record of those opinions, facts, and documents which are peculiarly interesting to that body. Each Number contains a Biographical or Historical Article—Original Essays—Biblical Criticisms—Unpublished Letters—Original and Select Poetry—Full Reviews of Important Works, besides short notices and literary announcements, while the department devoted to intelligence comprises a great variety of *early* and *valuable* information. During the past year the Work has been enriched by **ESSAYS, REVIEWS, &c.** from the following Ministers and Gentlemen:—The Rev. Dr. J. P. Smith; Dr. Winter; Dr. Harris; J. B. Brown, Esq. L.L.D.; Rev. Joseph Fletcher, M.A.; J. Hoppus, M.A.; W. Orme; J. Blackburn, R. Vaughan, T. Russell, M.A. *London*; Rev. J. A. James, *Birmingham*; G. Redford, M.A. *Worcester*; Isaac Taylor, *Ongar*; N. C. Davies, *Buntingford*; W. Chaplin, *Bishops Stortford*; R. W. Hamilton, *Leeds*; Joseph Turnbull, B.D. *Brighton*; J. Guyer, *Ryde*; James Turner, *Knutsford*; Joseph Morrison, *Stebbing*; Algernon Wells, *Coggeshall*; Thomas Morell, *Wymondley*; J. Gawthorn, *Derby*; John Thornton, *Billerica*; and J. B. Williams, Esq. F.S.A. *Shrewsbury*. It also contains **ORIGINAL LETTERS** and **UNPUBLISHED PAPERS** of great interest, from the Pens of the Rev. G. Whitfield, J. Sutcliff, J. Newton, A. Toplady, J. Berridge, Thomas Robins, Dr. Gibbons, Thomas Robinson, Dr. Colton, C. Winter, John Fletcher, R. Pearsall, Thomas Reader, Thomas Pentecross, and W. Romaine; whilst the **POETICAL DEPARTMENT** includes Original Contributions by Bernard Barton, James Edmeston, Henry Rogers, &c. &c.

The Embellishments have been of a superior order, and include *Portraits* of the Rev. J. Fletcher, M.A. Dr. Harris, Dr. Winter, W. Roby, A. C. Simpson, J. Arundel, and J. Slatterie. *Views* of Dr. Williams's Library—Highbury College—and the Orphan School, together with *Autographs* illustrative of the original documents.

The Religious Public may judge of the merits of this work from the above facts, and the Editors, encouraged by the testimonies of approbation they have received are resolved to merit the patronage of that important denomination, to whose prosperity they cheerfully devote their labours.

Teulon and Fox, Printers, 67, Whit







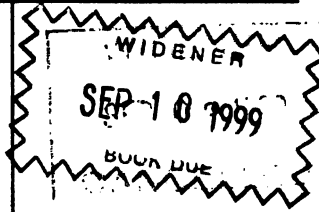




The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

*Non-receipt of overdue notices does not exempt the borrower from overdue fines.*

<b>Harvard College Widener Library</b> <b>Cambridge, MA 02138    617-495-2413</b>
--



**Please handle with care.**  
Thank you for helping to preserve  
library collections at Harvard.



3 2044 013 693 262



